

Mr. A--d's MOTIVES

FOR

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Renouncing the POPISH

AND

Re-embracing the PROTESTANT
RELIGION,

In which He was EDUCATED;

WITH

Several fresh Instances of the unchristian Principles
of the PAPISTS in General, and the JESUITS
in Particular.



L O N D O N :

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M.DCC.LVIII.

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Mr. A. J. M. LIVES

FOR

Recommending the Polish

A. J. M.

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In which the Polish

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Mr. A--d's MOTIVES

F O R

Renouncing the P O P I S H

A N D

Re-embracing the P R O T E S T A N T
R E L I G I O N;

In which He was E D U C A T E D.

L E T T E R I.

S I R,



S you have been the Anchor of my afflicted Soul, and the kind Hand that has led me out of the Paths of Iniquity and Delusion, by making the erroneous Step I had taken appear to me in its proper Light; which enabled me, by the Grace of God, firmly and resolutely to break through the strong Walls that environed me in Darknes, Misery, and Discontent; I shall readily comply with your Desire in giving you a just and

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impartial Account, how I was entrapped in the Hands of the Jesuits, and of all that has happened to me since; which, I do not doubt, will make the Words of our blessed Saviour fully appear to you very applicable to the People I shall treat of.

For ye are like unto whited Sepulchres, which indeed appear beautiful outward, but are within full of dead Mens Bones, and all Uncleanneſs.

I own, I am greatly at a Loss how I shall give you a perfect Idea of the Catholic Wiles and Practices, without offending your very Nature. For many things that I have to offer, are too gross to be told to modest Ears, and cannot therefore be a very agreeable Task for me to relate. But as you may bear to read, what you could not bear to hear, and are my best Friend, I will hide nothing from you. And since you have advised me to draw up this Narrative, with a View to prevent others from falling into the same Snare, in which my Foot was unhappily taken; it is more especially incumbent on me to give a true Picture of Popery, as far at least as I myself have been made acquainted with it. If I can in any Shape be an humble Instrument in keeping others stedfast to the Cause of Truth, I hope it may make some Atonement for the Error of my own Ways.

When I left the Country, I believe you was not a Stranger to my Reasons, or my Intention of studying Surgery, and adding that to the Profession I was bred to; viz. that of Physic. Being resolved, therefore, to pursue this my intended Scheme, I arrived at my Wife's Brother's House in London, the Twelfth of September, 1751, where we were to reside till I had finished my Studies; and then either to return into the Country or settle in his Neighbourhood, near many of my own Relations, as well as my Wife's, who lived all contiguous to one another. But Providence had ordered

it otherwise, and allotted me a Series of Sorrows and Afflictions to go through, which I hope I shall properly apply, and not repine at as grievous and intolerable. I had not been long in Town before I eagerly embraced an Opportunity to visit a particular Family, with whose Daughters and Relations in the Country I and my Wife had contracted the greatest Friendship and Intimacy, and for whom we had entertained the greatest Esteem for many Years. During all this Time I never apprehended that the Daughters of this Family were Roman Catholics; that their Relations in the Country were not so, I very well knew. However, upon coming to Town, and making my Visits to them, the Family took Occasion to disclose what was before a Secret; and gave me abundant Proofs, that they were no longer to be ranked in the Number of Protestants. Yet after all, this Difference between them and me in Point of Religion did not at all lessen my Opinion of their Virtue, Probity, and Sincerity. I could not be ignorant that Difference in Matters of Faith and Opinion was no uncommon Thing; and therefore I had Charity enough to think, that some good and honest Members might be found among all Persuasions; and in this Number I did not scruple to reckon the particular Family I had so long been acquainted with. But this Acquaintance with one Catholic Family (and this was the only one I knew on Earth; and happy, extremely happy for me, had I not known even this) was the *Æra* from whence you may date whatever is found in the Course of my following Narrative; for in this House was the Plan formed to make a Convert of me to the Roman Catholic Faith. This Family, you must know, were, as I afterwards found, acquainted with all the Jesuits and Roman Catholic

Priests in Town, or the greatest Part of them at least, and particularly with the titular Bishop of *London*, who himself is a Convert. Thus much, however, I did not know at that Time, nor did I ever see or converse either with him, or any other Romish Priest, until long after.

As it was my fixed Purpose to improve myself in the Study of Anatomy and Surgery; I therefore communicated to this my Acquaintance as well my Reasons for coming to Town with my little Family, as my Intention of going to *Edinburgh* to pursue my Studies under the Care and Direction of Mr. *Monro*. They approved of my Plan; said, I was taking a very prudent Step; and thus ended the First Visit, without the least Objection made either to the Place or Thing I had in View.

A little Time after I made a Second Visit to this Family; and, after some Conversation, the Business of going to *Edinburgh* was again brought on the Carpet. It was at this Time they told me (and I dare say themselves had received Instructions for so doing) that they had great Acquaintance in Town, and many of them Gentlemen in Physic and Surgery, whom they had consulted for my Good; and that they thought me very right in my Intentions of improving myself in Surgery, but very wrongly advised as to the Place for that Study; that many of them were very eminent Men, and had pursued their Studies in *Paris*; and recommended that as the most proper Place in the World, and also the least expensive; seeing I might be better taught there for Half the Money I should be obliged to spend at *Edinburgh*. I believe, my good Friend, you will allow me it is very natural for any Man, who is going to an unknown Place, to listen to such Advice as this, when he is really under the strongest Prepossession that it comes from
the

the Hearts of his cordial Friends. This shews the Fondness all Papists have for getting People over the Water into Catholic Countries; for I can venture to affirm, they make half-sure of them if they can but so far poison their Principles as to make them lean to, or judge favourably of, their Side. I am not the only Person, even of the physical Tribe, whom they have thus decoyed: I know of Two or Three more to whom they have proposed *Paris*, with the same Design, and the like Success.

But it is now Time to enquire who these Gentlemen were whom this Family had consulted for my Good; and who, as I was informed, had been so ready to advise in my Behalf, and recommended *Paris* for the Prosecution of my Studies? Why; no other than Jesuits, Monks, Friars, Priests, and *Irish* Catholic Doctors, and Surgeons; with all which Classes and Denominations of Men the Town abounds. Yet all this while not a Syllable of Religion dropped from their Lips, either in this or the former Visit. They were, I presume, too well instructed to do that, lest I should take Umbrage at it, and suspect some religious Design to be at the Bottom. Notwithstanding all that was urged, I took my Leave without any the least Intention of going to *Paris*, there being many Obstacles in the Way; viz. that of my not being perfect, though somewhat acquainted with the *French* Tongue. The Upwillingness I should find in my Wife to let me go Abroad for what I might learn at Home; besides other Obstacles too tedious to mention. So that I seemed still fixed in my Resolution of going to *Edinburgh*, according to the First Plan I had proposed to myself; and this Step I was the rather inclined to take, because an ingenious Physician of *Scotland*, with whom I had maintained a long and intimate

intimate Acquaintance, had recommended *Edinburgh* as the most desirable Place for my Purpose ; and I could not help thinking myself, that I should be better able, without Interruption, to pursue my Studies at *Edinburgh*, a Place where I had no Friends or Acquaintance, than at *London*, where I had many.

I doubt not, Sir, but you will readily think with me, it is a dangerous Thing to fall in the Way of Jesuits and Priests, whose particular Province it is to seek whom they may devour. And now let me tell you, it is not more safe to be intimately acquainted with any Sort of People of that Persuasion, as they are all tied to the same Interest, and act entirely under the Direction of the Priests ; and will therefore always be trying their Skill to gain over to their Faith, if not the Masters and Mistresses of Families, at least their Children or their Servants.

The next Visit I made, which was not long after, I found my Catholic Acquaintance grown infinitely more pressing and solicitous to get me over the Channel. As I thought nothing but their zealous Attachment to my Interest could be the Cause of these their very earnest Sollicitations ; I consulted a very eminent Surgeon in Town (whom I knew) upon the Scheme recommended to my Choice ; and as he had been at *Paris* himself, and seemed to favour their Opinion, I began to consider the Reasons alleged as interesting and weighty, and accordingly determined for *Paris*. But as some extraordinary Business intervened to prevent me, I could not therefore set out on this rueful Expedition till *October 1752*.

This I may justly style the first Popish Plot laid with a Design to entrap me : And this will appear to be the Ground-work of such a Train of Plots
and

and Contrivances ever since; as have made me fancy myself rather to be roving up and down an enchanted Island, than to have the usual Inter-course I had with Men and Things all my Life before. I am,

S I R,

Your most faithful Friend,

and most obliged humble Servant,

* * *

L E T T E R II.

S I R,

I Ended my last Letter to you with the Success of the First Plot, and will now give an Account of its Consequences in *Paris*; and leave you to judge of the several Arts and cunning Devices of the Jesuits, and the indefatigable Pains they take to gain Men over to their Religion. Of them indeed it may be said with great Truth, *they compass Sea and Land to make a Profelyte.*

After a few Days Rest at *Paris*, I began my Studies under Monsieur *Ferrieu*, who was esteemed one of the ablest Men there in his Profession, that of Anatomy. And I have now by me his Certificate of my close Application during the Course of his Lectures. Among my Fellow Students, a young Gentleman from *Ireland* soon insinuated himself into my Acquaintance; and as he was by far the most sober, as well as the most sensible of all his Countrymen known to me at *Paris*, and had acquired a perfect Knowledge of his Profession, I was extremely well pleased with his Company.

But,

But, my good Sir, as this was the most capable Man of executing the Design of my Catholic Friends in *London*, you may be assured he was the Person pitched on for that Purpose by the Jesuits here, informing their Brethren in *Paris* how far they had been instrumental in getting me over to *France*. After we had been frequently together, and contracted an Intimacy, this my new Acquaintance gradually opened a religious Scene, and began to act the Part of a Roman Catholic Friend. One Evening, as we were sitting together in serious Discourse upon the Subject of our own Studies, he seemed all the Time to behave with more than ordinary Civility, Tenderness, and Friendship; and pretending to admire my Conversation on a physical Topic, he very obligingly complimented me on it: But at last, with some Degree of Warmth and affectionate Concern, he addressed me, saying, What a Pity is it, that such a Man as you should not be as sensible of the Concerns of his future State as he is of temporal Things; surely there is but one Thing in the World needful to make you the happiest Man alive! I paused a little at this unexpected Address, thinking it something odd to come from a Man so young: I asked him what it was he meant? He readily answered, To understand the Truths of Religion as well as you do Physic. I replied, He did not know how much of that I understood, as he had never mentioned Religion to me before; but that I was not come to *Paris* to study Divinity; Anatomy and Operations were what I should apply to while there. After this, several other Students hinted to me much the same Things; but as the First young Man was the chief and principal Agent employed to bring me over to the Roman Catholic Religion, I shall confine myself to him, without taking notice of others who were
ready

ready enough to forward the Plot, and appear as Under-Agents in this insidious Drama.

As I really judged my new Catholic Friend to be a Man of great Probity, with respect to his Morals, I was not therefore so much surprized to see him touched with a fervent Zeal for what he termed the Truths of Religion. The Force of Education I knew to be very great, with respect to the Form and Plan of religious Sentiments; and as I apprehended my Friend to introduce religious Topics rather by Accident than Design, I was upon that Account less guarded, and less apprehensive of any Danger that might from thence accrue to myself. The Intimacy between us, as well as the Rules of Good-breeding, obliged me at least to give him the Hearing in all he said, as I never found him in any one Point deviating from the utmost Regard to Modesty and Good-manners. But alas! all that was said, and all that was done by this young Student, in the Labyrinths of Popery, was nothing more than a Prologue to what was to come after. It was his particular Province only to open the Catholic Scene; and, by giving me a Kind of Fore-taste, to pave the Way for the *great Masters* of the *religious Theatre* to enter, and act their Parts.

And here let me with great Confusion of Face declare to you in Public, what you have often heard me lament in Private: In the earlier Part of my Life, it was my particular Unhappiness to be, in a great measure, a Stranger to religious Truth, at least to be very little conversant with the Grounds of the Christian Faith. After I had run through a *Latin School* in the Country, for the Space of some Years, and had there acquired a Stock of Learning sufficient, as was thought, to qualify me for the Profession my Friends had designed me for, I was then placed as an Apprentice to an Apothecary;

cary; who might think his own Interest concerned in furnishing me with some Knowledge of Pharmacy, but not regard it as a Duty incumbent on him, to instruct me either in the Practice or Theory of Religion. Without Offence (I hope) to Gentlemen of my own Profession, I may take Leave to say, it is but too common a Thing among most of us, to make the great Duties of Religion give place to the Calls of physical Business; and this I fear oftentimes when those Calls are less urgent and necessary. It is our Profession and our Duty to regard Men; but I cannot therefore think we ought from thence to derive a Dispensation to neglect God, and lay aside the more weighty Concerns of religious Duty.

As soon as the Years of my Apprenticeship expired, my next Step through the Journey of Life was to visit *London*. A Place, where, if the Number of good Examples may be great, the Number of those that are bad may, with Certainty, be reckoned greater. In this Town I lived for the Space of Three Years amidst the greatest Hurry of Business, without much Leisure, and perhaps not greater Inclination to regard spiritual Concerns, and the Duties of a Christian Vocation. It is true indeed, after I was married and settled in Life, I had more Command of myself, and might therefore find more Time to regard that *one Thing needful*, which I had before too unhappily neglected. But even here (as I have often with great Concern told you) my Improvements in spiritual Knowledge and Practice, were by no means proportionable to the Leisure and Opportunities that were offered me. As I had by Baptism been initiated a Member of the established Church, I always continued to profess myself a Member of the same Church. But, after all, I was at best but a nominal Member; as I had never rightly considered either what it was that
particu-

particularly belonged to Church-Membership, or what was necessarily required of him who would be a Christian in Fact, as well as in Profession, and walk worthy of the Vocation wherewith he is called.

Thus furnished with, or rather thus destitute of, the Weapons of Christian Truth, I embarked for *Paris*, with a Design to improve myself in anatomical Knowledge; and in this weak and defenceless Condition my Catholic Friend found me, when he made his Attack to gain me over as a Votary to his Idol, what he called *the only true Church* of Christ.

But to return from this Digression to my Catholic Friend at *Paris*: Being invited by him one *Sunday* to amuse myself with a Walk in the *Luxembourg Gardens*; I readily accepted of his Invitation, and gave him my Company. We had not been long there before an Uncle of his, together with several of the *Romish* Clergy, threw themselves in our Way. Among them was a Jesuit, whether *English* or *Irish* I cannot tell; but certainly he was a Person of the most polite Address and engaging Behaviour of any I ever conversed with. He introduced some Discourse upon the Subject of Religion; but at that Time touched upon no particular Points of it. The very next Day my young Catholic Friend asked my Leave to bring me a Book to read. I thanked him for his Offer; but, at the same Time, told him, I should have no Leisure to look into any other Kind of Books but such as were proper in the Course of my present Studies, of which I had brought enough with me from *London*. But as I was unwilling to offend him, and he recommended the Book as one I should like, without saying one Word of the Title of the Book, I at length accepted his Offer, and gave him Leave to furnish me with it. And what do

you think was this promised Book ; and what the Title to recommend itself to my Perusal ? It was no other than *England's Conversion and Reformation compared*. This, I can safely say, was a Book I had never seen nor heard of before. But judge only of the mighty Power of this same Book, when I assure you I have often heard the Jesuits declare, it has made as many Converts as there are Letters in the Book. My Curiosity being alarmed at the Title, I dipped into the Book now-and-then, till I had gone through the Whole. I then returned it to my Friend ; who was very officious in bringing more Magazines of the same Kind of Treasure, and which were all directly calculated to recommend the Roman Catholic Faith in as strong Terms as the Authors could pen them. Yet, after all, I know not how it was, but at that Time I seemed possessed of so strong an Opinion of my own Self-sufficiency, that I really thought myself Proof against all their Books, and all their Attacks to make me turn Catholic. But alas ! where is the Man that walketh so secure as to be always free from falling ? And who so likely to be overcome, as he that is not duly prepared to meet his Enemy ?

I am, Sir, &c. &c.

* * *

L E T T E R III.

S I R,

YOU may remember I told you, that in the *Luxemburgh Gardens* my young Catholic Friend and I were met by his Uncle, in Company with several

several of the Romish Clergy; among the rest was a Jesuit, who seemed to distinguish himself by his polite Behaviour, and agreeable Conversation. Some time after I had perused that powerful and extraordinary Book put into my Hands, I had a Mind to amuse myself again with a Walk in the same Gardens; and who should I see, upon coming there, but the very same Jesuit again? As I was alone, he soon joined me in a very courteous polite Manner; and, after the common Civilities were mutually exchanged, he addressed me as follows:

Sir, the last time I had the Pleasure of your Company, we talked in general Terms about the Points in Dispute between our Church and yours. I beg Leave now to be a little more particular. I intend nothing but to give Birth to a lively Conversation between us; after all I can say, you will be but where you was, and left to the Determination of your own Understanding. I told him, in Answer, I was very confident he would spend his Time on me to no Purpose; we had better talk on some other Subject. I had so many Objections to raise, that it would be impossible for him to get over Half of them. He readily answered, he should never think his Time ill spent in that, or any other Conversation with a Person of my candid affable Disposition. And now, Sir, says my Jesuit Monitor; you was pleased to threaten me with a whole Army of Objections. Be so good as to let me hear them.

To this Demand of his I immediately replied: It has never been my Province to dispute upon religious Subjects; nor does my Inclination at all lead me to dive into such Matters as may be too deep for me to fathom. I was born and bred a Protestant, and I think myself so happy in that Faith, as to have no Occasion to look out for any other: Nay, and should I be tempted to quit my
Persua-

Perfuasion, and set myself to seek for a true Church, methinks I could never be brought to fix upon a Church which has adopted Images, Crucifixes, holy Water, the Use of Beads, Crossings, Processions, and such other Things, which (if I mistake not) are all reckoned by you so many essential Parts of Christian Worship, and so many necessary Bonds of Church Communion. And yet, in my rude Judgment upon these Matters, I cannot help thinking but that they are all such Burthens as *Christ* and his Apostles have no-where commanded a Christian to bear. It is true, I confess, I have not hitherto searched the Scriptures in the Manner I ought; as a Protestant, I could not want a full Power and Liberty so to do. But should I turn Catholic, my Ignorance of the Scriptures, which has hitherto been wilful, will thenceforward become necessary. The Scriptures themselves will be shut from my Eyes, and the very Means of growing wise unto Salvation will be taken from me.

Upon these several Subjects, I said many Things which then occurred to me as reasonable Objections, but which I cannot so readily recollect now; and, if I could, perhaps they may not be so material as to deserve your Notice: Let me then hasten to the Reply of my Jesuit Opponent.

As to my first Objections, he said, there was no Sort of Necessity for my complying with all those Ceremonies, as they were not Matters of Faith, but antient Customs of his Church; and let me declare to you, with unspeakable Joy and Satisfaction, these Customs of the Church, as they are called, I have never complied with to this Day; if my Errors have been great. I have not this to add to their Number. And as to my last Objection, he assured me I was misinformed, for Men of Learning among them were allowed to read the Scriptures;

Scriptures; and the evil Consequences of their being read by all Classes of Men was visible in my own Country, where so many Sects and Diffensions had sprung from it. I must observe to you likewise, this my Jesuit Monitor had a Crucifix about him; and to convince me that they did not think there was any Virtue in their Images, knowing them to be Wood, or Stone, or Metal, and that they only used them representatively, he would debase his Crucifix that Moment, by casting it from him, and stamping upon it, or throwing it into the Fire, or any other Way I chose he should make the Trial. I told him I did not desire he should do any such Thing, as I very well knew it would give him secret Pain, and as I was determined never to pay any Reverence to any such kind of Thing; it was as well entire as not; since, should he part with this, he would be at the Trouble of getting another, which he might not esteem so well as his old Companion. Thus finding me shocked at the Worship of Images, he no longer insisted on this, and the other Points, but seemed very willing to give a new Turn to our religious Conversation. But as I found him so free to relinquish these Points, I was emboldened to attack him on the Articles of Transubstantiation and Purgatory. He alleged very little in Support of either of these Doctrines; but told me, at the same time, I should best inform myself on both these Heads from Books he could furnish me with, which would effectually remove all my Objections, as I should find in them that it was the Sense of the Scriptures, as well as that of the true Church, which could not err; and that, if I could be convinced that his Church was the true Apostolic Church, I could not possibly be in any Doubt concerning her Doctrines in so essential and necessary Parts of Faith.

Thus

Thus did my Jesuit Monitor decline a full and particular Discussion even of these great and fundamental Articles of the Roman Catholic Faith: But I cannot easily describe to you the Zeal he shewed, and the Pains he took, in recommending the following Arguments to my most serious Consideration.

First then, he pretended that the Promises of *Christ* were made to his Church, and to his Church only as the first Christian Church, and consequently the most antient. It was with them, he said, our Saviour had promised to be to the End of the World, guiding them into all Truth; and that made their Church the only Security for Mens Souls.

Secondly, That the Power of the Ministry, and all spiritual Power given to Saint *Peter*, was by a constant Succession to this Day the same in them, as it was in him, for the same spiritual Uses; and that *Christ* himself must be an Impostor, and a Liar, if what he said was not true: That no other Church had the least Claim to those Promises made to them; viz. that the Holy Ghost should always remain with them, and keep them from Error, because theirs was the first Christian Church, and most assuredly the Church to whom alone those Promises were made; how then, says he, can we err, without a Breach of Promise in *Christ* himself: And whatever Churches else you may hear of in the World, they cannot be true, they must be pretended Churches, because they have all erred by separating from this first Church, which *Christ* planted; and, consequently, they have thereby lost all their spiritual Power.

Thirdly, He seemed to triumph in this Argument when he told me, that all Protestants agreed a Roman Catholic might be saved, but Roman Catholics did not agree that Protestants could be saved;

saved; and that every thinking Man ought, for his own Security, to embrace that Religion, in which all agreed he might be saved. I represented to him here the Uncharitableness of this Tenet, that Protestants could not be saved even though their Works were good, and their Conversation agreeable to their Profession. I could not help telling him likewise, with some Warmth, I knew many righteous Persons in *England* who were Protestants, and who I believed would certainly be saved. But he came off here, by saying, that was only meant of those who wilfully opposed and resisted the known Truth, and not of such as were in invincible Ignorance, and had never been told the contrary.

Fourthly, He alleged many Arguments to prove, that the high Commission of forgiving Sins was vested in the Pastors of the Catholic Church only; and that Forgiveness could be obtained by no other Means but by Repentance, Confession, and Penance. He added, that I knew best, whether I was guilty of any capital Offence, which he called a mortal Sin; but if I was, I walked, I sat, I slept, in constant Danger of dropping into everlasting Hell Fire. He conjured me to examine my Conscience, and if I found myself guilty of any Sin, to accept the Terms of my Reconciliation with God, while it was in my Power; quoting the Two Passages in Scripture that they all make Use of on this Occasion; viz. *St. Matthew* xviii. 18. and *St. John* xx. 22, 23. He observed, that the Protestant Ministers do not so much as pretend to the Power of forgiving Sins, being themselves sensible that they are not Pastors of the Church to which that Power was given.

Here he made an Apology for what he had said, desired me not to take it amiss; and begged I would impute it to his Thirst after the Good of my Soul, which carried him farther than he had at first intended

to go, as I was a Stranger to him : But that the Openness and Candour he had observed in my Temper the first time we were together, had made him desire my Company again, and a Second Interview had created in him an ardent Desire of using his Endeavours to bring me out of Error and Darkness into the Paths of Truth and Light, that we might hereafter be for ever Companions in the Mansions of everlasting Happiness and Bliss. He added, I shall pray for you; and my Soul for yours, if you embrace the Opportunity now in your Power, that you will have the heavenly Reward I promise you. Thus ended our religious Conversation. In this solemn and awful Manner did my Jesuit Monitor take his Leave; and here likewise I shall take the Liberty of concluding myself,

Your, &c. &c.

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L E T T E R IV.

S I R,

AS I have now told you in what Manner the Catholic Battery was opened and played off, with no other Design than to drive me from the strong Holds of Protestantism, I dare say you are very inquisitive to know how I sustained the Attack, and likewise what Terms I made for myself, before I surrendered to the victorious Arms of Popery. I am very ready, and I think myself in Duty bound, to give you all the Satisfaction I can; and though in so doing I may lay open my own Weakness, yet I hope I shall have less Cause to be ashamed, since, by calling in your friendly Aid, I am now, by the
Blessing

Blessing of God upon your pious Endeavours, made stronger than this my strongest Enemy. However, I cannot help taking notice of one Thing, which I have often thought was intended as an Underplot, to carry on the grand Design of my Catholic Opponents. You must know then, shortly after I had been left to muse upon what had passed in the *Luxemburgh Gardens*, another Fellow Student very civilly offered to give me a Sight of the Convent of the Carthusian Friers. I was given to understand this was a Favour indulged to very few People; my Curiosity therefore led me to accept the Offer, and I was willing enough to have a Sight of such an extraordinary Set of Men, who, for the Sake of a lonely Cell, can bid adieu to all the World besides. I think I have heard the Cynic Philosopher chose for himself, when out of Humour with all Mankind, a wooden Mansion that was not very large; but I can venture to say, a Carthusian Cell is more than spacious enough to contain its gloomy Inhabitant. To give a particular Description either of the Order, or Convent of the Carthusian Friers, will not afford you much Pleasure. I shall only observe to you, that much was said to me in Favour of their great Piety and Devotion, and their renouncing all the Pleasures, and all the Profits of this gay World, for the Sake of having their Conversation in Heaven; and I was likewise informed, that most of these Men, who had Courage enough to be thus singularly religious, were Men of Distinction, and might have lived far otherwise if they had pleased. Thus, I believe, the Carthusian Friers were held forth to me as a Mirrour, in which I might discern more clearly the matchless Charms of the Catholic *Diana*.

I cannot but say, this gloomy Scene, being introduced so closely upon what had passed in the *Luxemburgh Gardens*, made a deep Impression upon

my Mind, and caused the whole of that Conversation to revive afresh, and with double Vigour. The true Church of *Christ* was continually uppermost in my Thoughts, and I began to think very seriously of all that I had heard from my Jesuit Monitor. His showing so much Tenderness for the Welfare of my Soul, though I was quite a Stranger to him, and a Person he might never see again, raised in my Breast such an high Veneration for him, that I thought him little less than an Angel. The State he had represented me to be in, that of eternal Damnation, shocked me beyond all Expression; and I was constantly revolving in my own Mind what he had said to prove, that, by being out of his Church, I was in that most miserable State. I likewise examined my Conscience; and, upon that Examination, found the Catalogue of my Sins to be large and grievous; and what was more terrible and alarming, I could not help condemning myself as one guilty of what my Jesuit Monitor termed a *mortal Sin*. This raised such a Tumult in my Breast that I could scarce close my Eyes by Night, or have the least Enjoyment of myself by Day.

The restless and uneasy State I was in, occasioned such a sudden and surprizing Change in my Countenance and whole Behaviour, that all my Acquaintance were continually making their Remarks to me upon it. However, as the Cause of all my present Malady was known only to myself, I was determined to keep it an impenetrable Secret from others; the Conflicts between Popery and Protestantism raged in my Breast with constant Ardour, and with more Violence than I can easily express. Amidst the incessant Hurry and Perturbation of Spirits, that caused my very Soul to wander from itself, I resolved upon one Thing, which was carefully to avoid the Place where I had met

met the Jesuit *Goliab*. To remain a Protestant was still the Object of my Desire ; and yet, how to do this with the Security of my Soul, was more than I could well comprehend. To turn Catholic appeared a necessary Change ; but at the same time full of Terror, as being full of Superstition.

For the Space of Three Weeks together I was wholly a Stranger to any settled Peace and Tranquillity of Mind. During all this Time I remembered God in my Bed, and thought upon him when I was waking. Religious Terrors were something new to me ; and though I had often felt in myself a secret Compunction for the Offences of my Life, yet to despond and despair was a State I had hitherto been unacquainted with. With what Frequency and what Ardour did I address myself to the Throne of Grace, and begged the Father of Mercies to deliver me from the great Disquietude which constantly hovered round my Thoughts, my Words, and Actions. In short, my dear Friend, I seemed rather like a Man under some Enchantment, than in the quiet Possession of Reason and himself. However, the Storm raised in my Breast began to abate a little, as I industriously avoided all religious Topics in the Conversation of my Catholic Acquaintance. And yet I am free to declare, that another Attack from the Jesuit *Goliab* would probably have made me yield at once ; and even as it was, though I never saw him after what had passed in the *Luxemburgh Gardens*, yet I had still a hankering Mind after him ; and had he been thrown in my Way, I might have been prevailed on to make him my Confessor, in Hopes of receiving that Absolution which, he had assured me, it was in his Power fully to give.

As my Stay at *Paris* after this was very short, and nothing material happened to me, I shall here close this melancholy Scene ; and conclude with observ-

observing, that I left *Paris* as a nominal Protestant, but in Reality more than Half a Papist; and set out for my native Country in the latter End of *April 1753*. Adieu, good Sir.

I am, &c. &c.

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LETTER V.

S I R,

IN my last, I brought my promised Account to my setting out for my native Country. After so long an Absence you must needs think I earnestly wished to see it once more, and to enjoy the Conversation of my little Family, my Relations, and my Friends. It is needless to mention what passed in my Way Home: I shall now beg Leave to open the Catholic Scenes which I have since been conversant with, which indeed are many; and, I dare say, are such both in Quality and Number, as were never displayed to your View before.

Upon my Return Home, I was informed by my Wife, that the Catholic Family, of which I have spoken in my First Letter, had pressed her in my Absence (to her great Surprize) to take a House for me against I came Home from *Paris*, and to settle at the Court End of the Town near them. I paid them a Visit soon after my Arrival in *London*, and was received by them with the greatest Marks of Kindness and Friendship. When we had talked some Time of indifferent Things, the good old Gentlewoman asked me abruptly. Now that you have been in *Paris*, in a Catholic Country, what do you think of our Religion? I answered,
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That I thought better of it than I did before; that I admired their great Devotion at their Worship; that I had met with a very learned and pious Man, and that I was so pleased with what he had said to me, that if I could reconcile myself to some particular Tenets and Practices, I should not care if I were of their Persuasion To-morrow. Ay, said the Gentlewoman, if you like any Part of our Religion, you may as well like the Whole; you are convinced, and know the Will of the Father; and if you do not do it, you will be beaten with many Stripes. I told her, I approved of some Things, but not of every Thing in her Religion. I could not embrace it, because a blind Belief of every Article would be required of me in her Church. You could, replied the Gentlewoman, if you would, and are therefore in a much worse Condition than you was before. If you deny *Christ* before Men, he will deny you at the Last Day before his Father which is in Heaven, and your Lot will be among the Accursed. What thus my Catholic Acquaintance said, and the Energy with which she uttered it, made a deep Impression on my Mind, and reduced me to the same Condition I was in at *Paris*; as my Wife very well remembers what a restless and forlorn State I was in; and yet, as she was a very zealous Protestant, I carefully concealed from her the Cause of my Uneasiness. I held out some Time longer; but, in the End, resolved to yield; remembering what the Jesuit in *Paris* had told me, that I should not be obliged to comply with every Practice of their Church, especially that of Image-Worship; for this, of all others, was a Part of Worship I could by no means bring myself to. This Resolution I communicated by Letter to the above-mentioned Gentlewoman, begging she would acquaint some good Priest with it. This Office, you may be sure, she very readily undertook, and discharged

discharged it with infinite Pleasure. The Priest she chose was one Mr. K-g-y, a very active and leading Man among the Jesuits. He instructed me, and took me under his Direction; and it being always understood and agreed, that my Wife should know nothing of my Change of Religion, as she bore an utter Aversion to any thing that resembled Popery (as the Catholic Family very well knew for many Years before), and some of her Relations were strict Dissenters. I was by him received, with the usual Ceremonies, into the Church, at his Lodgings in *Blenheim-street, Great Marlborough-street*; and having confessed to him all my Sins, the Number and different Species of them so far as I could recollect, I was absolved from them all, and commanded to go in Peace. This happened some time in *May 1753*.

No sooner had my Catholic Friends gained me, than they began to think of gaining my Wife too, and training up my Child from her Infancy in the same Faith. With this View the Gentlewoman already mentioned, every time I visited her, pressed me most violently to settle near her at *St. James's End of the Town*; and not in *Southwark*, as I intended, among my Wife's Relations and my own. She told me, that her Family had a very large Acquaintance, to whom they would recommend me; that she should not interest herself so much in this Affair, unless she had the best Authority for so doing; that the Gentlemen, as they call them, meaning the Priests, she assured me, had a very great Influence; that I should soon feel the good Effects of it; and that Heaven would not fail to reward me even in this World for the Step I had taken. I represented to her, that my settling among Catholics, and being employed by them, would discover to my Wife my being a Catholic myself; which, considering the Tenderness of her Frame,
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and her irreconcilable Aversion to Popery, might shock her to such a Degree as even to occasion her Death. I added, that she believed herself to be in the right Way to Heaven; that she knew nothing of the Dispute between the Two Churches, was entirely satisfied with her own Religion, and might consequently be saved even according to their own Doctrine. But in spite of all I could say, the Gentlewoman still insisted on my settling among them, and not in a Part of the Town where I could not so conveniently comply with my Duty as a good Catholic was bound in Conscience to do, and might therefore neglect it. She assured me at the same time, that as the Catholics were very numerous at her End of the Town, and very ready to recommend and help one another, I should soon find that it would turn more even to my temporal Advantage, to live among them than among my Relations.

Notwithstanding all these very earnest and importunate Sollicitations so often repeated; yet I could not find in myself the least Inclination to close with them. As I can safely appeal to the Searcher of all Hearts, when I declare to you, that temporal Motives never had the least Weight in the Consideration of my embracing the Roman Catholic Faith; so I never formed to myself the least Scheme of being connected with Catholics in the Way of my Profession, any more than with any other Set of People. It seemed therefore something strange to me, that this my Catholic Friend should be so wonderfully solicitous to make me a near Neighbour to her, in a Part of the Town where I was known to none but herself and Family, and to alter my First Plan of settling elsewhere among my Relations, Friends, and Acquaintance. In the Conversation we had together upon this Subject, I alleged many Things in Favour of my own Plan, and in plain Terms

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signified my Dislike of what she proposed. However, as she continued to be importunate, I resolved in the End to comply with it, believing it came from Persons of the strictest Piety, Honour, and Sincerity, who would not thus press me if they were not very sure that they could make good the Promises they had made me. When I communicated to my Wife the Resolution I had taken, I told her that I had contracted some Acquaintance at *Paris* with several Persons of Fashion, who all pressed me to settle near them in the genteel Part of the Town, and assured me that they had it in their Power to get me very good Business; and that I believed they certainly would, as they were Persons of whose Integrity and Friendship for me I could not entertain the least Doubt or Suspicion. Having thus obtained my Wife's Consent, I took a House in *St. Alban's Street*; and entered it with my Wife and little Daughter on the 21st of *September*, 1753. I now expected a Visit from the Jesuit Mr. C—s, who had been chiefly instrumental in bringing me to that Part of the Town, and had engaged to procure me good Business there; but he never came near me, nor did I ever afterwards see him but once, and that on Occasion of his preaching a Sermon in a public House in *Brewer Street*, for the Conveniency of the neighbouring Catholics, who usually met in such Places without being observed by their Protestant Neighbours, or at least without being suspected of assembling together for the Purpose of hearing Sermons, or performing their Devotions. That Jesuit was sent, as I was afterwards informed, to some Island belonging to the *Danes*. However, as Mr. K-g-y, who had received me into the Church, was still living in Town, I did not at all doubt but he would perform what the other had promised, as I was transferred to him by the other Jesuit. But how I was de-
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luded by specious Promises, and in what Manner I was disappointed in all my Expectations, both of spiritual and temporal Happiness, I shall inform you hereafter. In the mean time,

I am, &c.

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LETTER VI.

S I R,

I Had been but a little Time in *St. Alban's Street*, when Mr. K-g-y, my Confessor, paid me a Visit; and welcomed me, in Appearance, with great Friendship and Tenderneſs, to his Neighbourhood; where, he ſaid, I might live happy in the Exerciſe of my Religion and Duty. At the ſame time he gave me his Bleſſing, and aſſured me that God would proſper and bleſs me, provided I continued ſteady in the true Religion, and complied with all its Precepts and Laws. On this Occaſion I deſired him to find me ſome private Houſe to hear Maſs in, ſince it was agreed that my Wife ſhould not know I was a Catholic. He readily complied with my Requeſt, and named a Gentlewoman's Lodgings in *Drury Lane*, where I heard Maſs ſeveral times on *Sundays*; but was afterwards reſuſed Admittance. The next Day my Confessor made me a Viſit; the Occaſion of which, I make no Doubt, was to know what I thought of my not being admitted to hear Maſs in the ſame Place as before. I told him what had happened to me; and begged he would appoint ſome other private Place, as I would by no means be ſeen in the public Chapels leſt my Wife ſhould know it. This he

took very much amiss, and reprimanded me for being ashamed to do my Duty; and told me, that he knew many who went to the public Chapels, and thereby risqued a great deal more than I could. I could easily discern by the Behaviour of my Confessor, that he was very far from being pleased with what had passed between us on this Occasion; however, he came to my House again a few Days after, and told me, that I might hear Mass at a certain Embassador's, where it was privately said in a Dining-Room, the Chapel they were building not being yet finished. I went there; but found that Room as much crouded as any Chapel. So that by the Reprimand given me by my Confessor, and by my being refused to hear Mass at the private House, where I had heard it before, I was given plainly to understand, that my Catholic Governor had nothing else in View, than that it should come to my Wife's Ears that I went to Mass, and was a good Catholic.

In the mean time, my Wife being obliged to go into the Country to settle some Affairs there, my Confessor, and many other Catholics, some of whom I had never seen before, came daily to my House, pressing me to disclose to my Wife the Step I had taken; and urging the great Reward promised to those who should convert but One to the true Faith, and save a Soul, that they should shine like the Stars in Heaven, &c. I absolutely refused, notwithstanding all they could say, to give the least Hint of it to her; representing to my Confessor how dangerous it would be at all times, as she was so weak a Woman, and how much more now, when she was gone several Months with Child. However, upon her Return Three Months after from the Country, Mr. N—k, another Jesuit, came to my House, and sent me to a poor Person that was sick, on purpose to have an Opportunity of being acquainted

acquainted with my Wife. He staid and drank Tea with us, and came again the next Day to know (as he pretended) how it fared with my Patient. But he soon entered on Points of Religion with my Wife: At first indeed he addressed himself to her in the Terms of a gentle Disputant, and a zealous Friend of Truth. But after he had thus opened his religious Battery, he omitted no Opportunity of renewing the Attack, but came Two or Three times a Day to visit her, under Colour of enquiring after my Patient's Health, and every time he came he never failed to resume the same Subject. In the mean while my Confessor lost no Time in talking to me privately: He told me, it was my Duty to do all in my Power to bring her into the true Church. I urged her Condition, and the great Danger there was of giving her Disturbance, and how apt she was to be unfortunate at such a Time if over-hurried or molested; and begged and intreated them both to desist, at least till she was brought to Bed. My Confessor told me, the weaker she was, and the more perilous Times she had, the greater was the Reason why I should use my utmost Diligence to bring her over to the true Church.

All this Time my Wife did not know that I was a Catholic, or that they were Priests; she only knew they were Gentlemen of the Roman Catholic Persuasion. A few Days after this Conversation with Mr. K-g-y, Mr. N—k the Jesuit, and the most daring and impudent Man I ever conversed with in the whole Course of my Life, coming to my House, and finding that I was not at home, went up-stairs to my Wife; and having, with several Arguments, brought her to say, that *Christ* had planted but one Church, and, for aught she knew, that might be his; now you believe, he said, with a thundering Voice, the Catholic Faith to be the true

true Faith, and if you do not embrace it forthwith you are eternally damned. This Denunciation, and the Manner in which it was uttered, terrified her to such a Degree that she fell into Fits that Night, *March* the 3d, 1754, and was delivered of a Son the next Morning, at the End of the Seventh Month.

The Grief and Concern I felt on so melancholy an Occasion are not to be expressed. My Confessor, hearing what had happened, came in all Haste to christen the Child. I told him, it could be christened no-where but in the Mother's Chamber; and that I would not consent to have it done by him there on any Account whatever. That she had suffered enough already; and that should the Child be baptized by him before her Face, it would go nigh to occasion her Death. He told me, then I must suffer no Protestant Parson to baptize it, on Pain almost of damning myself and the Child. What then, said I, is to be done? You must christen it yourself, he replied. I was struck with Amazement at this Injunction laid on me; and told him, I should by no means be satisfied with having the Child so baptized. He answered, that, however strange it might appear to me, my Baptism would be a valid Baptism in the Sight of God, and in the Eyes of the Church I was now of. For all Surgeons and Midwives abroad were commanded by the Church to baptize all Children that were born with Signs of Life immediately, if there appeared the least Danger of their dying before a Priest could be called. He added, that, as I was a Catholic, he desired I would be advised, and behave as such; and he taught me accordingly the Form, and the Manner that Midwives and Surgeons acted abroad, upon the like Occasions. When I parted with him, I went into the Room where the Child was; and finding it in all Appearance dying, and being hurried

ried on by the Two Daughters of the Catholic Gentlewoman so often mentioned, who were then in the Room, and seemed apprized of what was to be done, or being instructed so to do, I cannot say which, I performed the Ceremony with great Reluctance, agreeable to his Instruction.

However, when I reflected upon what had passed upon this Occasion, I could not help thinking it very strange, that though they allow the Protestant Baptism to be valid, they would not suffer my Child to be christened by a Protestant Minister, notwithstanding its Mother was in such Circumstances, and a Protestant. At Fourteen Days End the Child died; and my Confessor buried it in another Room, where its Mother could not be privy to it. He put it into a Coffin, sprinkled it with holy Water; and, taking a little Earth, blessed it, and put it into the Coffin, with Prayers, &c. All Papists are thus buried by their own Priests, before they are buried by our Ministers. I was greatly concerned for the Loss of my Child; but my Confessor comforted me, by saying it was now a little Catholic Angel in Heaven, praying for me, for all my Family, and all People of the true Faith and the true Church. And all this was said with great Pleasure and Chearfulness, rather than with the least Signs of Pity or Compassion for me, who had lost my only Son (and my only Child but one) by the Inhumanity of him and One of his Brethren.

I assure you, Sir, I have never yet seen in any Jesuit, from that Day to this, the least Marks of what is the Ornament of a Christian Temper; I mean Fellow-feeling, brotherly Love (except for one another), Charity, or Benevolence. It puzzled me greatly what Construction to put on this Proceeding, but thought Charity obliged me to give it the most favourable I could, which was, that they acted very precipitately and very injudiciously, from
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an over-heated Zeal for their Religion; such a Zeal as I imagined no other Minister or Priest of any known Christian Church, let their Desire of bringing Men over to their Opinions be ever so great, would have been capable of showing. To make a good Roman Catholic, a Man had need grow savage, and shake off all the Ties of natural Tenderness and Benevolence for his Fellow Creatures; nay, I can venture to say, even for his own Children and nearest Relations.

I am, Sir, &c. &c.

LETTER VII.

S I R,

THUS far you have seen Popery as it were in its Dawn, and shining only with a faint glimmering Light; the meridian Sun, or rather blazing Comet, is still to make its Appearance: You have hitherto had a Taste of Spirituals, I shall now beg Leave to inform you, how my new Catholic Governors and Friends performed their very earnest and solemn Engagements as to my temporal Concerns. I dare say you have heard much of Catholic Charity; the Course of my present Narrative will give you a true Specimen of it.

Several Jesuits sent me poor People to cure at their Charge, and paid me as soon as I had done. Other Patients were recommended to me by the Catholic Family that contributed so much to my Conversion. The first Catholic Physician in this Metropolis had engaged me his Word and Honour
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he would do me all the Service in his Power. My Confessor recommended me to a foreign Nobleman *February 27, 1754*; this introduced me to another of their Physicians of great Practice, who promised to do great Things for me. At this Time, the Apothecary employed by a charitable Subscription among the Catholics to visit the Sick in *Newgate*, dying of the Gaol Distemper, a Jesuit offered me that Employment, which he said would bring me in Ten, Twelve, or Thirteen Pounds a Month, according as the Distemper raged more or less. I had been accustomed, as you, Sir, well know, to a very different Kind of Patients; but nevertheless, after a little Pause, I accepted the Offer, being unwilling to refuse any-thing whence any Advantage would accrue to my Family. As I now wanted a Boy to carry the Medicines to the Prison, I applied for one of my own Persuasion to *H. B—e*, Esq; a Gentleman whom I had been made acquainted with by going to the Prison, and who was Agent to that Charity, and most other Transactions for the Catholic Party in *England*, for which Reason I shall give him the Appellation of the Pope's Nuncio. This Gentleman gave me a recommendatory Letter to Lady *W—*, who had a Boy to place out, whom she had brought out of the Country from his Protestant Parents on purpose to breed him up in the Catholic Faith. Be not surprized, my good Friend, at this Part of my Story; believe me, I now relate nothing more than I know to be true. And though it very ill becomes me to remind Gentlemen of your Order, that they cannot be too watchful over their Flocks; I hope at least I may be pardoned, when I desire them sometimes to count the Number of their Flocks; and if they find a Child at any time withdrawn from them as an Object of Catholic Charity, immediately to conclude they have thereby lost a Pro-

testant Member. It is with great Concern I inform you, that nothing is more common than for the Roman Catholic Nobility and Gentry to send yearly for Numbers of Protestant Boys and Girls from the Country, and by placing them out in Catholic Families in Town, or otherwise by sending them abroad, gain so many Profelytes to the Roman Church: These are the Christian Methods they take, by which they rob the Church of its Members, and his Majesty of his Subjects. Lady *W*— before-mentioned immediately employed me in her own Family, and for herself: And her Ladyship must own she had Experience enough to convince her, that I had some Skill in my Profession. I had been always told by the Nuncio, and all the other Catholics, that her Ladyship was one of the best Christians in the World; that she was a Woman of an admirable Sweetness of Temper; that her Charity knew no Bounds; that she spared no Pains, thought no Trouble too much, to serve those for whom she professed Friendship; that her Word was sacred; that happy was the Man she took under her Protection; upon these Considerations, strongly inculcated to me by the Nuncio, I consented to take the Boy whom her Ladyship had recommended to me, though I was sensible that he would be of very little Use to me, as he could scarce read, and could not so much as write his own Name. He was accordingly bound an Apprentice to me; and I was to teach him my Business, to keep him in Clothes (and he was almost naked when he came to me), to take care of him in the Small Pox, which he had never yet had, and give him Time to learn to write; and all this for Fifteen Pounds. These were her Ladyship's Terms, and upon these Terms I took him; her Ladyship, as well as the Nuncio, assuring me at the same time I should be no Loser by the Bargain. In the mean time the Nuncio and
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the Jesuits treated me with the greatest Civility, and no Day past without a Visit either from him or from them. My Confessor, Mr. K-g-y honoured me with his Company every *Sunday* at Dinner, and spent with me Two or Three Evenings in the Week. They flattered themselves that they should thus engage me to join them, in endeavouring the Conversion of my Wife. Her Ladyship, the Nuncio, and my Confessor were constantly representing to me the indispensable Obligation I was under, of using my utmost Efforts to bring her into the right Way. My Confessor told me one Day, that I was the Head of my own Family; and, as such, might use the discretionary Authority which I should judge the most conducive to the good Work in Hand; insinuating thereby that I might, by ill Usage, compel her to come in. Confessors, especially the Jesuits, assume such Power and Authority over their Penitents, as to think themselves ill-used by them, and to question the Soundness of their Faith, if they do not in every thing blindly obey them.

I was at last prevailed on to tell my Wife, what was the Reason of all this Conversation with her about Religion: That I had, by going to *Paris*, been converted to the Catholic Faith; that the Gentlemen were Priests who talked so much to her; and that, if she could reconcile herself to what they said, I should like we went all one Way. She answered, That indeed many Things they said seemed true enough; but that she never should, or ever could be reconciled to Half the Things in that Religion, particularly paying Adoration to Saints and Images. When I told my Confessor I had opened my Mind to my Wife, and what she said; how did he exult and rejoice, and caress me! He behaved with so much seeming Moderation in his Conversation with my Wife, upon the Subject of her Conversion, made such large Allowances, and placed Things in

so favourable a Light, that there appeared nothing so very extraordinary in the Change. It is when they have got you in that they shew you what Popery is; not before they have secured you.

It would be endless to relate every Particular, so shall only add, that, after almost a whole Year's Importunity, my Wife gave way, as I had done before. Those very earnest and assiduous Applications made to her for the Sake of her Conversion, those very strong Assurances given her of reaping eternal Happiness from it, at length unhappily prevailed over the settled Prejudice she had from her Infancy imbibed against Popery; accordingly she was received into the Catholic Church, in my own House, the Beginning of *October* 1754, by the same Jesuit who had received me.

I cannot help observing here, that this Jesuit had frequently told me, that my Wife, after conversing with them, could no longer plead invincible Ignorance, and would therefore be certainly damned, if she did not embrace the known Truth. Now all I can make of what they call invincible Ignorance is this; if you should, as many Thousands do, live all your Days without reading any Catholic Books, or being in Company with a Popish Priest, then you are pronounced to be in a State of invincible Ignorance; and even though you should die in that State, you are still reckoned by them in the Number of Catholics: For in this particular Case it seems, they allow *Christ* himself to interpose as a Priest; and as the Means of being wise unto Catholic Salvation were not offered you in this Life, *Christ* imputes it not as a Fault to you; but for his own Sake, and the true Catholic Church of which himself is the Head, he takes you to himself, and receives you upon the Terms of a Catholic Member. But if you should chance to fall into the Company of a Priest, and he should be pleased (as he

he certainly will) to tell you that his Church is the First Christian Church; that your Church is not the true Church; and a few more Things of this Kind; whether you believe them or not, yet still as you have been told them, and warned of your Danger, you cannot plead for yourself invincible Ignorance, and therefore you are reckoned by them amongst the Children of Perdition; nay, they will boldly tell you, that they are very sure you will be damned unless you become one of them. I shall now leave you to your own Thoughts on this Epistle, assuring you, that

I am, &c. &c.

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L E T T E R VIII.

S I R,

I Shall now proceed to give you an Account of the Behaviour of all the holy People before-mentioned, after this grand Point of converting my Wife was carried. Our Confessor, as I may now call him, soon began to show his priestly Authority over us. The First Instance was, his demanding what religious Books we had in the House? and an Order from him to produce them all. Among the little Collection we had there were several good Books, wrote by the best Divines of the Church of *England*, *The Whole Duty of Man*, and some others; these he partly burned, and partly carried away with him, telling us he would bring better ones in their stead. But as we produced no Bible; he asked, If we had none? And, upon our answering that we had one, our holy Father ordered even

even this to be brought to him; being desirous, he said, to see it. Accordingly the Bible was brought to him; but our holy Father, looking sternly at it, ran immediately to the Fire in order to commit it to the Flames, as if it had been some fabulous History or obscene Novel. My Wife and I, greatly surprized at this extraordinary Instance of religious Zeal, and being not yet weaned from our Fondness for the Word of God, and more especially for a Family Bible, could not help interposing upon this Occasion. And let me assure you, we used our utmost Efforts, and with much ado rescued even the Oracles of Truth from the devouring Flames. You may remember I told you, that my Jesuit Monitor at *Paris*, when we were talking on the Subject of denying the Laity the Use of the Scriptures, assured me, this was a Prejudice ill-grounded and wrongly entertained. Our holy Confessor in *London* was, it seems, intirely of a different Opinion. I shall not take upon me to reconcile these Jesuits one to the other; but rather desire you to remark from hence, that whatever Concessions or Declarations these Champions for Christian Truth are pleased to make, while they are doing the Work of Conversion, there is no such thing as Truth and Certainty to be expected from them. If such be their Enmity against the Scriptures, the Oracles of Truth, is it at all to be wondered at when we find them such warm Advocates for Error, and such zealous Patrons for religious Blindness in the Laity. For though he had with great Reluctance granted the Bible a Reprieve from the Flames, yet it was not without an exprefs Promise from us, that we would never make any Use of it, and treat it only as a dead Letter.

The next Instance of priestly Authority, was an Order immediately to take our little Daughter from a Protestant School, where she usually went, and

to place her under the Direction of a Catholic Mistress. This indeed was natural enough, as her Parents were now both Catholics. Nor had we any other Objection to the new School, than that of the great Distance it was from us for a Child of her Years to go in the Streets of *London*. The holy Fathers, in short, were become now our Lords and Masters; and we were expected in all Things to obey them as such. As to their Conduct and Behaviour towards me in particular, it would be an endless Task to relate the several Instances of cruel Usage I met with from many of them. They looked upon me as their Slave, and treated me as one entirely in their Power. As I was not conscious to myself of having committed the least wilful Offence, whereby I might become a fit Object of their Resentment, I was wholly at a Loss to find out the Cause of that strange Turn in their Behaviour towards me; and was left to conclude, they had no other View in it than thereby to teach me the necessary Duty of Mortification, and to try how far my Patience would extend. But by none was I used worse than by the Lady whom I have mentioned above, and whom they had represented to me as the true Pattern of every Christian Virtue. Without Offence, I hope, to that bright Gem in the Robes of Catholic Purity, I may be permitted to say, I soon found that her boasted Charity was not real, but pretended only; and did Occasion require, I could produce a remarkable Instance of her acting contrary to the Rules of common Justice to save Expences, when Charity called upon her to be generous. During the whole Course of the Correspondence I had with this Lady and her Family, I cannot charge myself with having done any thing to give the least Cause of Offence. Once, indeed, I remember, her Ladyship pretended to be much out of Humour with a small Bill I waited upon her

her with, on Account of giving my Attendance in a Case where herself had employed me. I am satisfied, there was no real Cause to complain on this Occasion, because the Bill itself was but trifling, and very reasonable; and, as I have since been informed, my Lady herself expected to find it at least twice as much. What will you say, my good Friend, when I tell you, that the Fifteen Pounds I received with my Apprentice was itself nothing more than a sham Charity of this same Lady? However her Ladyship might affect the Character of being over-righteous, she was resolved not to be over-generous: The Father of the Boy placed with me had been persuaded and prevailed on to muster up Ten Pounds of the Fifteen, which he accordingly remitted to her Ladyship as his Mite in contributing to an handsome Provision for his Child. Poor Man, much to be pitied indeed! little did he think what spiritual Provision was intended for his Son! Himself is a very good Protestant, and to this Day knows nothing of Two Sons and a Daughter of his being Catholics. They were all Three sent up to Town at the Request of this good and charitable Lady, who, under the Notion of providing for them in Temporals, has caused them to be trained up as Profelytes to the Roman Catholic Faith. I will here take my Leave of her Ladyship, and pay my Respects to that renowned Christian Hero the Pope's Nuncio; this my Catholic Patron behaved as ill to me as the Lady before-mentioned. I was greatly dependent upon him in my physical Capacity, and, I must do him the Justice to say, he at first performed punctually enough his Part in the Contract between us, with respect to my attending the Prisoners in *Newgate*. But this Sunshine did not last long; as soon as the great Work of converting my little Family was effected, he began now to look upon us as staunch Catholics, and in conse-

consequence of that to grow more and more remiss in his Payments. By the Contract between us, I had a Right to be paid monthly; and without having such quick Returns, the Terms of discharging this my Trust was so low that I must necessarily be a great Loser by it. But neither this Consideration, nor a Regard to the most solemn Promises or Contracts seemed to weigh any thing with the merciful *Samaritan*, my good Friend the Nuncio. I could not even prevail upon him to furnish me with the smallest Sum, at a Time when several Months were in Arrear, and I had at least Forty or Fifty Pounds due to me; this brought me into great Straits, as my Attendance upon the Prisoners took up a great Part of my Time. I remember very well my Wife waited upon him as an humble Supplicant, and represented to him our miserable Condition in the natural and moving Strains of a Flood of Tears: But how was the Nuncio affected upon this Occasion? Why, he saw and heard all without the least Emotion; and regarded my disconsolate Wife as nothing more than a dumb Idol, or a lifeless Statue.

When he had been thus long importuned, he brought me at last a Piece of *French* Cambrick instead of Money: These, and many other Instances of the like Nature, which I omit for Brevity's Sake, shocked me greatly; and I began to entertain a very indifferent Opinion of the Catholic Justice as well as Charity.

When I was first sent to the Prison, I had full Licence to attend Prisoners of all Persuasions, and did so for the first Five Months. I expected to find it a Place of Profit; in that Light they had represented it to me, and indeed the Employment ought to be lucrative; since no one, I presume, of my Profession, would, upon any other Consideration, submit to give his Attendance in a Place of so

much Danger, and where Wretchedness and Misery appear in all their Horrors. But now the Nuncio told me, he could not afford to do for them all, and therefore must confine himself to the Catholics only; as it was very natural to prefer the People of our own Family before them of another. Soon after this, I was not even allowed to attend them generally, but such only as I should receive Orders for; so that the Business was reduced to very little, and at last to nothing at all; and I was not paid for what I had done till a long time after, though in great Want of the Money, and that often enough represented to the Nuncio. But, before I was quite discarded, I received a Letter from a certain Board I had the Honour to serve last War, to let me know, if I would go to the same Station, I should be employed again. I need not tell you where, my worthy Friend, as you are no Stranger to the Place nor the Thing. I communicated this to the Nuncio; and told him, at the same time, the Way I was in would not do by any means; and that, unless I had more Friendship shewn me, I was only bringing myself and Family as fast as I could, to Poverty and Ruin. He was quite startled at this Offer, and would not suffer me even to think of serving the Government; as he knew my Station would be in a Place where there was no Priest, no Mass, no Catholics. However, at length, upon my representing the Offer made me to be a very lucrative Employment, I was permitted to accept the same, upon this Condition only, that I would take a Priest with me to say Mass privately in my own Family. My holy Confessor Mr. K-g-y offered his Service to go with us himself. But I could not bring myself by any means to serve my King and Country with a Catholic Priest in my House. The Nuncio began again now to talk in his former Stile of Providence, Blessings,

Blessings, Merits, &c. for my refusing to accept any thing that should jar with the Purity of the Catholic Faith, or give the least Scandal to the true Religion. I took his Advice, refused the Employment, and suffered another to be nominated in my room; though, at that Time, I was in great Straits from their not performing their Engagements to me, and saw myself in no Way to mend it, or to live. My refusing such an Offer left them no Room to doubt of my Sincerity, and they commended me highly for it; but yet I could not get one of them to do the least Thing for me, no, not so much as recommend me a Lodger, which I have intreated them to do numberless times. Thus as the Business of *Newgate* was at an End; as the Nuncio owed me a good deal of Money, but would not pay me; as I had left all my Protestant Relations to settle among the Catholics, in order to be in the Way, as they said, of doing my Duty; and was employed by very few of them, though they who did employ me will do me the Justice to own that I gave them full Satisfaction: Being, I say, reduced to great Straits, and ashamed to acquaint my Relations with it, I began to raise Money on my Plate, of which, you know, Sir, I had good Store; flattering myself that a little more Time would bring me Business, that the Nuncio would in the mean while pay me what he owed me, and the Jesuits (especially Mr. K-g-y our Confessor) would bestir themselves in our Favour. But how were we disappointed? Our Confessor was an Eye-Witness of our Distresses, for he visited us Two or Three times a Week, and, for Two Years together, never failed to sanctify us with his Company at Dinner on *Sundays*, unless something very extraordinary prevented us from receiving that Favour. I shall never forget the Speech this holy Man made us one *Sunday* after Dinner, our Plate being all gone

except a few Spoons and a Punch Ladle. I told him, as we were sitting over a Bowl of Punch, according to our constant Custom when he favoured us with his Company, That he had seen all the Plate that was left; and began to represent to him the State of my temporal Affairs, and the Distresses I was in. He heard me without shewing any kind of Concern; and, when I had done, twirling the Punch Ladle in his Hand after filling his Glass, this Thing, he said, I warrant you is worth Half a Guinea, Why don't you send it after the rest of your Plate? A wooden one would do quite as well. And from hence he took Occasion to commend the plain Dress of the Nuns and Jesuits, and rail with great Zeal against Luxury till the Bowl was quite empty. He then took his Leave, and left us to meditate by ourselves on what he had said. We did so, and with the deepest Sorrow, in seeing ourselves thus forsaken, and not even pitied in our greatest Distresses by those who flattered us with such mighty Expectations and Promises; we felt more than I can express, or a Man of your humane Disposition would be willing to hear. As to myself, I was obliged to act in as chearful a Manner as I could, to keep my dear Wife from falling into the deepest Melancholy, and perhaps some Disorder that might occasion her Death; and therefore I had such Torments pent up in my Breast, when I reflected that I was the secondary Cause of bringing my Family into so much Wretchedness, that no temporal Torments I am sure could exceed them. How often have I seen my dear Fellow-Sufferer sit weeping over her Child, and her Child hanging on her Neck, and moved by the Tears of her Mamma, melted into the same Sorrows, and enquiring into the Cause of her Grief. I have often been obliged to leave the Room, and get into some private Part of the House to give Vent to my Sorrows alone, because

because I would not increase theirs. I cannot look back upon these dreary Scenes, without returning my most sincere Thanks to the Father of Mercies for keeping me in my right Senses in such Trials as these were. God forgive them, for I do not believe that there is such another Set of Men upon Earth as the Jesuits, and those whom they propose to us for Patterns of every Christian Virtue. They promise, without ever intending to perform what they promise; and do not so much as pity those who have been brought into the greatest Miseries by relying on their Promises.

I am, &c.

LETTER IX.

S I R,

MY last brought me to the Miseries and Distresses that the deceitful and designing Jesuits had led me into; I shall now discover to you the secret Springs of their strange Proceedings, which at first I was an utter Stranger to. The Punch Ladle Exhortation had been often in my Thoughts, especially my Confessor's expatiating on the Happiness of the Nuns and the Jesuits; who, he said, possessed nothing, and yet wanted nothing, but led a most joyful and heavenly Life. What he aimed at I did not then know, nor had I any Notion of it till some time before *Easter* 1756. when he paid me a Visit; and sitting down in the Shop, as I was alone, he asked me, How Affairs stood with me. I told him very ingenuously the State and Situation I was in, though I was very certain it was not in my
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Power to tell him more than what he already knew; however, he had a full Account of my Sufferings. Why, my dear Sir, said he (a mighty Expression with him when going to cant or deceive), you see the Uncertainty of worldly Affairs, and the Difficulties you meet with in them, I would have you give up your Business and think no more of it. I demanded what he would have me do to support my Family? Why, says he, as you are a Man that like studying and reading, as I see you do, I am very certain you would be quite happy if you were one of us (that is a Jesuit); and then you would be freed from the Cares and Anxieties of temporal Things, and at Leisure to employ your Talents the Way you seem best calculated for. I asked him, what I was to do with my Wife and Child; for though I liked a studious Life ever so well, they were to be considered as Part of myself, and their Dependence was entirely upon me. Besides, how can a married Man, added I, be a Jesuit or a Priest, when your Church allows no such thing? He answered, there had been many married Men Priests, for the Church allows of a Separation between a Man and his Wife when they have a Vocation to dedicate themselves to a religious Life; and as to my Child, she now wanted an Education, and no Place would be more proper than abroad, in one of their Convents: That my Wife might go with her; and he doubted not, from what he knew of her already, but she would like a monastic Life very well, where she would meet with none of the Rubs, Frowns, and Vicissitudes of a *worldly Life*. I made him no Answer, being struck with Amazement at such a Proposal. The Jesuits are glad to get, at any rate, Men into their Order (as I have been since informed) who have any Skill in Physic, to save the Expence, and, on certain Occasions, the Shame of recurring to Strangers; and it was, no Doubt,

Doubt, with such a Design upon me, that they did all in their Power to bring us into Distress, and would not afford us the least Relief in our woeful Condition. They flattered themselves that they should thus force us to purchase Quiet and Ease at the Expence of a Separation, and take Refuge from the anxious Cares of this World in a College and a Nunnery. But, to speak the Truth, I had seen nothing in any of them that could incline me to follow their Example.

He talked to me again soon after on the same Subject, when I told him, that I could never think of being a Jesuit, without finding in myself some suitable Qualifications to lead a truly pious Life. Why that is right, says he; but if you were to go to one of our Colleges, we should soon free you from many Scruples you have now, and which are not well grounded. You would, thought I with myself, soon make me worse than I now am, you would at least divest me of all Humanity and Fellow-feeling. I must not forget to tell you, that the same Jesuit frequently pressed me to sell my Daughter's Fortune, a small freehold Estate in *Dorsetshire*, worth several Hundred Pounds. He told me, he had heard that we could not dispose of it till she was of Age; but that he would recommend us to a Man, who would put us in a Way of turning it into Money during her Minority. This Money, I suppose, was intended for the College and the Nunnery, should he in the End prevail upon me to become a Jesuit, and on my Wife to turn Nun.

I was now sensible of their Designs upon me, and shocked at their false Dealing, at their Want of Charity, and the blood-thirsty Spirit of Persecution that reigned among them, I began to think Popery a very bad Religion, and to repent the Change I had made. However, I thought it a very serious
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Point to change again, and what I could not bring myself to till after the most mature Deliberation.

The Jesuits, our Confessor especially, placed great Confidence in me after I had rejected the Offer the Government had made me, and discovered many Things to me, which, I believe, they now wish they had concealed from me. But however shocked at their wicked Proceedings, I hoped there were some good Men among them, and was therefore unwilling to quit their Religion; nor did I quit it till you, dear Sir, encouraged me to it as an indispensable Duty.

I must observe to you, before I close this Letter, that I attended the Prisoners in *Newgate* for the Space of One Year and Eleven Months; that during that Time I cured, as near as I can calculate from my Lists and Books, 456 Patients of that malignant Disease the Goal Fever; and the Money I received for Medicines and Attendance amounted, from the Middle of *March* to the last Day of *October* 1754, that is, from the Time of my first being employed to the Conversion of my Wife, to 73 *l.* 6 *s.* 8 *d.*; but from *October* 1754 to the Beginning of *February* 1756 to no more than 53 *l.* 11 *s.* 9 *d.* in the Whole to 126 *l.* 18 *s.* 5 *d.* Thus did the Jesuits, and my other Catholic Friends, fulfil the mighty Promises they had made me.

I executed that Office, though no less nauseous than it was dangerous, with great Chearfulness, so long as I was allowed to do for all Persuasions indifferently; but when my Business was confined to Catholics only (and they were in Proportion far more numerous in *Newgate* than Persons of any other Religion) it gave me very great Pain to cure one by the Side of another Prisoner, and see that other in extreme Danger, and the greatest Anguish, and most commonly die without being allowed to relieve him, because he was not of my Persuasion.

This I could not bear; and I often attended such unhappy Sufferers, and supplied them with Medicines, merely upon the Principle of Humanity, and at my own Expence; this my own private Benevolence cost me about Fifty Pounds, as will appear by my Books. The Nuncio and all the holy Gentlemen knew very well that I did these good Offices to many who were not Catholics, but they regarded it not; telling me it was only a Weakness in me to be so childishly humane to People who were nothing at all to me. Indeed they were no more to me than Fellow Creatures, nor were the Catholics any-thing else, for I knew no more of them than of the others. But their View in thus confining their Charity to Catholics only, was to propagate their holy Religion in *Newgate*; and several were by this means converted, and sent from *Tyburn* to Heaven.

Their chief Apostle (next to the Priests) was an *Irish* Papist, who had been hanged before, as I was told, but had recovered. He was the most abandonedly wicked Wretch, I believe, that ever entered those Gates, but a very good Catholic; and he converted several during his Three Years Confinement in *Newgate*, and among the rest one Mrs. *M—nd*, a Woman of as bad a Character as himself, as notorious a Prostitute, Cheat, Thief, and Drunkard, as ever was hanged. However, she pretended to be fully convinced by the Arguments of the *Newgate* Missionary, that the Catholic Church was the true Church founded by *Christ*, and that out of it there was no Salvation. Hereupon a Jesuit, Mr. *W—e*, received her into the Arms of the all-saving Church, heard her Confession, absolved her from all her Sins, and administered the Sacrament to her and to her *Newgate* Director; who was never quite sober but when he received it, and perhaps not always then. He told me himself,

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that his Profelyte drank a Pint of Gin every Day of her Life, and sometimes a Quart; he liked it as well as she, and they got every Day drunk together in congratulating each other upon their Happiness in being Members of the true Church, and in the right Way to Heaven. She was soon after seized with the Goal Distemper, and I was strictly charged to take all possible Care of her, which I did accordingly; and she recovered, and got her Liberty, by whose Interest I know not; but this I know, that she left all her Religion in *Newgate*, where she had found it. A few Days after she was set at Liberty, the Jesuit who had received her into the Church, not caring to go himself, desired me to make her a Visit at her Lodging in *B-r-t Buildings* (for she was a fine Lady), to sound her about her Religion, and put her in mind of her being a Member of the true Church. She received me very politely, and talked on that Point with a great deat deal of seeming Seriousness, pretending to be very sensible of so great a Blessing; though she could not help smiling now and then, as I told the Jesuit who had ordered me to wait on her. Soon after he desired me to pay her another Visit, and give him an Account of her Disposition and Behaviour. At his Request I went to her Lodgings; but, upon my enquiring for her, the People of the House told me in a great Rage, that she had robbed her Lodgings, and carried off every thing she could take; adding, that I must certainly be privy to it, and know very well where she was gone; and that, unless I told them where she was to be found, they would carry me before a Justice as an Accomplice. I told them, that I was very ready to give them, or any body else, an Account of myself; and that I should not have come to enquire after her there had I been her Accomplice in robbing them. They seemed to be satisfied, and I
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got off, but with a full Resolution never more to go after their Converts. This Convert afterwards lodged with an old Friend of hers who used to visit her in *Newgate*; and by her too I was shortly after attacked in the Street, and pressed to tell her what was become of her Lodger, who had robbed her of a Silver Spoon. This celebrated Lady's *Newgate* Director, the Apostle above-mentioned, was condemned to be hanged a Second time; but, by a Quirk in the Law, was only transported for Life.

During the Time I attended the Prisoners in *Newgate*, nothing shocked me more than what I shall now relate to you. An *Irish* Papist was committed for enlisting Men into foreign Service; and, upon his Trial, his Crime was so evidently proved against him, that Two Catholic Women of his own Country, who had sworn in his Favour, were convicted of Perjury, and committed to *Newgate*. The Catholic Party exerted their utmost Endeavours to save him, and got him reprieved for a Week. But as nothing could be produced during that Time in his Favour, he was executed alone, the general Execution of Prisoners being already past. As I had known this Man in *Newgate* I went to his Execution, and happened to place myself in the Scaffold that faced him, close by the Catholic Ordinary of *Newgate*. The Man, before he was turned off, delivered a Paper to the Executioner, who read it aloud; and the Contents were, that in his whole Life he had never been in *France*; and that he was quite innocent of the Crime with which he was charged. He then said himself, I am as innocent of the Crime which I am brought here to die for as any one present. As this had no Effect on the Sheriff, he looked earnestly at the Priest, who stood by me, prayed for a short Time, and then looked at him earnestly again; when the Priest, with the Sign of the Cross, which no one but a Catholic

could observe, gave him Absolution, and sent him to Heaven with a Lye in his Mouth. As I was fully convinced of his Guilt, some of his Fellow Prisoners, who were of the same Country and the same Religion with himself, having given me broad Hints of it; I was extremely shocked to see the Priest give him Absolution without his retracting what he had said, and owning the Crime for which he suffered. But it was, I suppose, agreed between him and the Priest, that he should deny it, and afterwards confess this Lye to him, if he was pardoned; and if he was not pardoned, that the Priest would however take care to absolve him from it before he was turned off.

I am, &c. &c.

LETTER X.

S I R,

I Dare say, you were not a little surprized at the Contents of my last. What, you will say, is it possible for Men to be abandoned to every Vice upon religious Principles? Is there indeed a Religion upon Earth that will not only countenance, but recommend as necessary upon some Occasions, Perjury and lying, at the most solemn and awful Hour of Death? However strange this may seem, you may be assured I have related nothing but what I know to be true; and I must leave you to make your own Reflections upon it.

I resigned at last my Employment, as I found myself so very considerable a Loser by it. However,
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a few Months after, the Nuncio came to my House, to let me know that a good Catholic in *Newgate* wanted my Assistance; and that, as there would be some constantly there who would want it, he would allow me Thirty Shillings a Month for attending them all. I could not help smiling at such a Proposal; and told him, that such a scanty Allowance would not find me in Shoe Leather, as I should be obliged to walk at least once a Day almost Three Miles (as I lived at that Distance from *Newgate*), and oftener in dangerous Cases; that the Medicines necessary to cure the Distempers that raged in that horrid Place, especially the Goal Fever, which of all Diseases was one of the most shocking incident to human Bodies, were none of the cheapest, &c. What he answered will astonish you, my dear Friend, and give you a true Notion of this great Saint's Charity, and indeed of Popish Charity in general. You need not go, said he, so often, once a Week will be enough; nor need you use such costly Medicines, as I am informed you do. I know, he added, some of your Profession, who would get Money by what I now offer to you; Why cannot you do so too? Give your *Newgate* Patients cheap and ordinary Things, and be always sure to get by them. Good God! I replied, what do you mean, Sir; Am I to visit but once a Week a Man in Danger of his Life? Am I to give him Medicines that I know will prove ineffectual? No, Sir, when I undertake the Cure of a Fellow Creature, I never did, nor never will spare Pains nor Cost to save him. Should I, for my own Profit, forbear administering the most proper Remedies to one with whose Life I am intrusted, I should look on myself as his Murderer, and live (if I could live) the most unhappy Wretch upon Earth. He alleged many Arguments to get the better of my Weakness, as he called it. One of them was, that
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in Cases of Charity, it was as meritorious in those who could not give much, to give a little, as it was in those who abounded to give a great deal. That might be true, I replied, in other Cases, but to give Medicines to a sick Person, which I knew would prove ineffectual, was giving nothing at all, and no more Charity than if I should administer to him Powder of Posts; that I must indeed live by my Patients, as I had no other Means of getting a Livelihood, but that I would make no Bargain to deceive them, and therefore begged he would excuse my not accepting his Offer, and at the same time desired him to pay me what he owed me. But to that this pious and just Man turned a deaf Ear, and left me. A Day or Two after the same Arguments were urged by our Confessor, but urged in vain. I told him, he should never persuade me, with all his Rhetoric, to be guilty of Manslaughter, or to accept an Employment upon such Terms as obliged me either to betray those committed to my Care, or injure my Family. After all I have said concerning this *Newgate* Employment, I must beg Leave to tell you, that the Jesuits themselves, and all the Subscribers to that Charity, were greatly surprized at my Humility and Courage to accept it; the first, because it was so very despicable that very few could be found who would engage in it; and the last, because several Persons they had sent there upon this Business, had taken the Disease and died of it, as did the Apothecary I succeeded. Add to this my surprizing Success in that deplorable Place, which several of the Priests were Eyewitnesses of; and they all knew, that out of the vast Number I had taken in Hand, not above Four or Five miscarried, to their very great Astonishment. So that, to my Knowledge, the Jesuits represented me to the Catholic Party as a Worker of Miracles, and imputed it to my being particularly
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blest in all my physical Undertakings for my having embraced the true Religion. They always apply every thing they think meritorious in a Man to the Use and to the Honour of holy Mother Church. How then, my good Friend, shall we any other way account for their extraordinary Behaviour to me in this very Affair, than that they were determined, if possible to make me still more useful to their Cause, by getting me into the Priesthood, and binding me for ever to answer all their Purposes of what Kind soever.

I do not believe there is a Set of Men upon the Earth so destitute of all Humanity, Compassion, and Pity, as Jesuits and Popish Priests. They can behold their Fellow Creatures in the utmost Anguish and Agonies of Death quite unaffected, nay, and with a chearful Countenance, when those poor Wretches have once gone through the various Forms of priestly Preparation for the other World. Of this their Hardness of Heart I have been but too often an Eye-Witness, and yet no Men I ever met with are more careful of themselves, more impatient of Pain, more terrified at the least Appearance of a Distemper, or the Approach of Death.

I was now convinced, that though the Papists boast much of their great Charity, and put on as much as they can the outward Signs of it, there is no true Charity among them, that the Whole is a mere Sham and outward Appearance; and that it was only to be reputed charitable, and to impose upon the World, that they would have persuaded me to impose upon my Patients, and act in direct Opposition to the Laws of true Charity, and even of common Humanity and Justice.

I had almost forgot a remarkable Instance of Jesuitical Charity, which, I am sure, will surprize you. Mr. N—k recommended a Girl to my Care, who was very ill of a malignant Fever, and I did all in
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my Power to cure her. But the Jesuit, apprehending (as he said) that he should have a long Bill to pay, told me one Day, that he would have me give her but very few Medicines, only give her my Attendance for the Satisfaction of her Friends; for were she to live ever so long, she would not die at any time in a better Disposition than that she was then in: Which was saying, Let her die, and put me to no farther Expence. This, from a holy Man, shocked me beyond all Expression. These Men, I said within myself, value a little Money more than the Lives of their Fellow Creatures: What a Religion is this! As I had been frequently employed by Protestants to attend sick poor People, and never had found any of them grudge, in such Cases, any Expence, I could not help comparing, on this Occasion, the Protestant with the Popish Charity; and concluding, that even the most charitable among my new Friends made only a great deal of Noise with their Charity, like a founding Brass, or a tinkling Cymbal.

I shall add here, that those good Fathers were as liberal of their Relicks as they were sparing of their Money. When I first entered upon my Office of attending Prisoners in *Newgate*, my Confessor supplied me with some of Saint *Ignatius's* Beans, which, he said, were of infinite Value and Efficacy against Infection. He charged me, whenever I went to the Prison, to put one of them into my Mouth; they were not disagreeable, but only a pleasant Bitter, which was admirable for the Stomach. But with this Injunction I did not comply. I took them, not to disoblige him, put them into my Pocket instead of my Mouth; and sometimes did, and sometimes did not carry them to *Newgate* with me, according as I changed my Cloaths, for I left them in the same Pocket which I first put them into; and thus, by taking no care of them,

soon

soon lost them all. I did not regret the Loss of these marvellous Antidotes. But as I had observed the good Jesuit Father *W—e* frequently to take *Covent-Garden* Market in his Way to *Newgate*, for the sake of providing himself with good Store of Rue; I contented myself with following his Example, and had Faith enough to esteem Rue as a more efficacious Preservative against Infection, than sanctified Beans brought from any Market in Rome. The Holy Tribe more than once attempted to try whether I was a tame Beast of Burthen or not. They endeavoured to load me with Crucifixes, Agnus Dei's, and many other very powerful Implements of Devotion. But as they could not saddle me with any such religious Cargo, they at length desisted, and left me to myself, and the bare Protection of Providence only. Beads indeed I could not well refuse to accept, without affronting the high and noble Personage who was graciously pleased to honour me with them. He assured me, that they had been in the Hands of his Holiness; that the Holy Father himself had blessed them; that a very small Number were brought over; and that he had reserved so valuable a Present for me. I accepted his Present, and put the Beads with great Care in my Drawer, where they lay undisturbed, till I had the Pleasure of delivering them into your Hands, as a Token of my Sincerity, in returning, like a lost Sheep, to your Fold. I shall now give you some Respite, and subscribe myself,

Yours, &c.

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L E T T E R XI.

S I R,

THE Want of Charity that I observed in the Catholics, gave me, as I wrote to you in my last Letter, a very mean Opinion of both them and their Religion. However, our Confessor, who visited us twice or thrice a Week, and continued to dine with us constantly on *Sundays*, often represented to me the Happiness and Blessings that attended a religious Life. One Day I plainly told him, that the longer I had been a Catholic, the less I was inclined to become a Jesuit. He expressed no small Surprise at what I said; but upon my adding that I had not such a Fund of Virtue as was necessary to make a good Jesuit, he smiled, and without returning me any Answer to it, I am not, said he, quite well To-day; I was a little too free with myself last Night. Was you, I replied, Yesterday at some Entertainment? I was, he answered; for you know Yesterday (the 31st of *July*) was St. *Ignatius's* Day, the Founder of our Order, and we always celebrate his Anniversary. Lord T—m sent us a Side of Venison for that Purpose, which we ordered to be dressed at the B--- and G-- Inn and Tavern in *Holborn*. There we all met to regale ourselves and be merry. The Man of the House furnished us with some of the best *French* Wine I ever drank in *England*. We were Four-and-twenty Jesuits; we have not made so fine an Appearance these many Years: But we were not all there; for some were sick, and others were otherwise employed. Put Four-and-twenty Jesuits, you must allow, made a very fine Appearance at a Feast; and must, in a Twelvemonth's Time, do a great deal of Good in this large and populous City:

City : And besides, as there are here great Numbers of all other Orders, a great deal of Business is done.

This same good Man dining with me on the *Sunday* after the Alliance between the Queen of *Hungary* and the *French* King was made public, appeared in a new Dress (Blue lined with Red), which I thought not becoming a Man of his holy Profession. However I took no Notice of it. But as we were sitting after Dinner at our Bowl of Punch, as usual, on which Occasion he used to speak his Mind to me with great Freedom, *Don't you take notice*, said he, *of my new Dress To-day?* (taking up the Flap of his Coat, and shewing the red Lining), *or have you not heard the joyful Tidings? Why, the Two great Catholic Powers have entered into an offensive and defensive Alliance, and I have therefore put on my Regimentals.* He had, he told me, bought that Dress on this very Occasion. I said no more, than that Gentlemen of his Order appeared to me very *hieroglyphical* : But I solemnly declare to you, I never thought it any Part of my Duty, either as a Christian or a Catholic, to be an Enemy to my King or my Country. The Jesuits all know, as well as the whole Catholic Tribe, that they could never prevail upon me to join in their treasonable Healths, and that I always used to banter and ridicule their political Zeal, when they told me, as they frequently did, that *Charley would be here very soon with the Sword of Justice; that he would not stand parlying, but would make all the Black-Gown Dogs the Head shorter.*

At certain Times I took the Liberty to reproach them with Ingratitude, for speaking disrespectfully of a Prince and a Government that treated them with so much Mildness and Clemency ; and for even taking Occasion from thence, as they do, to impose on the Simple and Credulous, and make

them believe that our Ministers of State, and most of the great Men of the Kingdom, are Catholics in their Hearts. Such is the grateful Return they make for the Lenity and Tenderneſs ſhewn them!

I ſhall now relate to you what above all prejudiced me againſt my new Religion, and induced me, after a violent Struggle with myſelf, to apply to you for Advice. I ſhall relate it with Horror, and ſhould for ever have concealed it, were it not to ſhew you what Sort of Men the Popiſh Miſſionaries are (ſuch of them at leaſt as I have had the Miſfortune to be acquainted with), who impoſe on unwary Proteſtants, with an Appearance of Sanctity, and are ever crying up the Holineſs of Holy Mother Church. The Youth whom Lady *W—* took from his Proteſtant Parents, as I have told you already, brought up to Town to be educated in the Catholic Religion, and bound Apprentice to me, was, at the ſame time in his Spirituals committed, as ſuch other Youth were, to the Care of a Prieſt *H—n*, highly eſteemed for the Holineſs of his Life, and thought the beſt qualified of any to inſtruct and educate young Converts. But the holy Man, inſtead of inſtructing this raw Country Boy in any moral or Chriſtian Duty, taught him, I ſhudder in relating it, when he went to Confefſion, the Practice of the moſt abominable of all Vices. As the Boy on his Return Home ſeemed greatly caſt down, and very uneaſy, I aſked him, numberleſs Times, from whence it proceeded, without his returning me any Answer. However, with repeated Intreaties and Commands, I prevailed in the End; and he told me what had happened to him; adding, that he trembled the whole Time; that he was very unwilling; but that his Director commanded him to yield; and that, after the Perpetration of the Crime, the good Man kneeled down before a little Altar, and ſaid a ſhort Prayer.

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I was quite thunder-struck at such a Scene of Abomination and Wickedness, and broke out into most violent Exclamations against my new Religion. When I returned to myself, I represented to the Boy the Heinousness of the Crime, and the unhappy End to which it would bring him. He seemed affected with what I said, and promised to avoid, for the future, so enormous a Sin. But as he was an ignorant Country Boy, only Thirteen or Fourteen Years old, I was afraid that the Commands of his Director, who had great Power over him, would get the better of all his good Resolutions, and therefore determined to let that vile Man know how much I was offended at seeing those whose Business it was to check others in their wicked Courses, teaching them Wickedness. Thus I flattered myself I should prevent him from tempting the Boy a-new; but he, conscious of his Guilt, carefully avoided me, pretending to be in great Haste when I happened to meet him in the Streets, and telling me, when I begged he would favour me with his Company at my House, or give me Leave to wait upon him at his Lodgings, that he could not spare a Moment in a Year from the holy Functions of his Office, to make a Visit; and that I might call upon him a hundred times, and not find him at Home. This greatly embarrassed me, as I was, on the one hand, determined to prevent, by all means, the utter Ruin of my Apprentice; but, on the other, afraid to provoke the Party; sensible that they would all join against me, in favour of the Lord's Anointed, and stick at nothing to defame and discredit me. I was therefore for some time quite at a Loss how to proceed in so dangerous an Affair: But in the end resolved to apply to Lady W—, and beg she would allow the Boy to be instructed by my Director, who lived near me, and not by the other, who lived

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at a great Distance, which was very inconvenient to me in my Business. I applied to her Ladyship accordingly, who, after bestowing the highest Encomiums on the other, as having been recommended to her by the Bishop (*Ch—*, the titular Bishop of *London*), consented to my Request. This Point being gained, I grew very easy, and was pleased with myself for what I had done: But, alas! my Satisfaction was very short-lived. The wicked Director, not able to bear the Loss of his Pupil, complained of it to her Ladyship; telling her, that he was sure no other Person could manage him so well as himself, as he was thoroughly acquainted with his natural Temper, and knew how to warp it into a good Disposition of Mind, Hereupon her Ladyship ordered the Boy back for Instruction to this holy Man, who repeated the Crime as often as his Disciple went to Confession. Of this I was informed, and of something still worse (if there can possibly be any-thing worse), by the Boy, who now began to be lost to all Shame. You may imagine, dear Sir, how it affected me, who became a Catholic chiefly for the Benefit of Confession and Absolution, to find what an unhallowed Use was made of that Sacrament or Ceremony, by those in whose Hands the Power of absolving is lodged.

As the Boy told his Confessor that he had made me privy to what passed between them, the abandoned Wretch, alarmed thereat, and thinking he could by no other means prevent a Discovery, but by making me Partaker with him in his Guilt, commanded his Disciple to attempt it, instructed him how to go about it, what was the most proper Time, and threatened to murder him if he did not comply with his Commands and Directions. Could you imagine, Sir, that there were Men so abandonedly wicked in any Religion, or upon the Face
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of the Earth? I did not, I am sure, till I changed my Religion, and became a Papist. The Boy executed his hellish Commission, as far as he could, with great Address. For finding me one Evening somewhat exhilarated, he laid hold of that Opportunity, pursuant to the Directions of his ghostly Father, to express great Affection and Kindness for me, and even to tell me, that he liked me better than his Confessor. As I had no Idea of his, or rather of his Confessor's, wicked Design, I did not mind then what he said. But reflecting on it the next Morning, I called him to a strict Account, when he discovered the Snare his Confessor had laid for me. He afterwards told me, that his Confessor shewed great Concern at his not having succeeded in the Attempt; and had ordered him to renew it again and again, at proper Times; threateng to *stab him to the Heart* if he did not accomplish it. In this deplorable Situation I resolved (and this was my only Resource), to recur to my Confessor, and open the whole Affair to him; not doubting but he, no less shocked at such enormous Wickedness than I was, would put a Stop to it, either by getting the Confessor sent abroad, or the Boy taken from him, and committed to the Care of a more proper Director. To him I had Recourse accordingly, and made him privy to the whole. But he, to my inexpressible Surprise, made very slight of it; telling me, that it might be so; but that if any evil Thoughts rose in my Mind at the Time I was tempted to commit the Sin, I might just as well have committed it, and was as guilty as the other. I had observed before, that these holy Men thought it no Crime, on certain Occasions, to lye, to calumniate, to swear falsely, &c. but did not think that they were arrived at such a Pitch of Iniquity, as to extenuate and excuse, even in one of themselves, the

blackest of Crimes, instead of preventing it, as they might easily have done.

As I now despaired of seeing a Stop put to this execrable Practice by my own Confessor ; and the other gave me no Opportunity of remonstrating against it by Word of Mouth ; I resolved to convey my Remonstrances to him in a Letter, flattering myself that they might make some Impression on his Mind to his Amendment. In my Letter I represented to him, in the strongest Terms I possibly could, the Heinousness of the Crime, from all the aggravating Circumstances attending it. The Letter, dated *Sept. 12, 1755*, was carried to his Lodgings, and left there, by an intimate Acquaintance of mine, who was a Protestant, and privy to the Contents. I have a Copy of it by me ; and the Person who conveyed it to his Lodgings is still living, and ready to attest the Truth of what I have said. The holy Man did not vouchsafe to return me an Answer, thinking himself, I suppose, above all Reproof from a Layman : But when I met him, about Six Weeks after, in the Street, at *Great Turn-stile, Holborn*, not far from his Lodgings, and asked him whether he had received my Letter, he told me he had, but that it was not his Business to *define* or *distinguish* (for I had distinguished in my Letter between a compound Sin and a simple one), that a mortal Sin was a mortal Sin, and no more ; and that one was to be got rid of the same Way as another. He seemed not a little confounded, pleaded great Haste, and left me before I could make any Reply.

Not long after my Confessor dining with me, according to his Custom on a *Sunday*, invited me after Dinner to take a Walk with him, no Doubt, to have an Opportunity of entering with me alone upon that Subject. For his whole Discourse turned upon it ; and he said all that possibly could be said

said, to lessen my Aversion to so unnatural and horrid a Crime. He alleged a certain Circumstance, which I shall not mention, to extenuate the Guilt of the Criminal Director; and upon my saying that it did not alter the Nature of the Offence: *Offence*, he replied, *most Things we do are Offences; if God will punish us for all we do amiss, and not allow us Time and Means to atone for our Offences, who will go to Heaven? You are more scrupulous about this Affair than you need to be.* I shall pass over in Silence an Argument which he made use of on another Occasion, to reconcile me to that Sin; he must remember it, and I shall never forget it. I was now sensible that my Confessor and spiritual Guide was striving, in Concert with the wicked Director, to make me Partaker of his Guilt, in order to silence me. Some time after I confessed to another Jesuit (Mr. W—e), my Confessor being then out of the Way; and, on that Occasion, told him, that I was grievously afflicted, because a Temptation was laid in my Way to commit a most execrable Sin. He answered, *You had better avoid it (he could not say less), but do not make yourself uneasy about it, for if you should yield to the Temptation it is only doing a little more Penance.* He was, I doubt not, apprized of the Affair, and thus gave me a comfortable Indulgence. This struck me with Horror; for of this Jesuit I had hitherto entertained a better Opinion than of any other I knew. But I was now convinced, that they all act upon the same hellish Principles; and that, to attain their End, they stick at no Crime however enormous. They have often told me, that their Schemes are all laid so deep, and so well concerted among themselves, that there is no Instance of their having ever miscarried. I believe it; for they are, generally speaking, Men of Parts and Address, well

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acquainted

acquainted with the World, and think no Means of carrying their Schemes into Execution unlawful.

As they now despaired of silencing me, by making me an Accomplice of the infernal Director, I began to apprehend they might recur to some other Means of shutting my Mouth. I recollected what my Confessor said, on Occasion of my mentioning to him an Affront that was offered me; *viz. if that Person gives you any farther Trouble, one of our Irishmen will quiet him for a Couple of Guineas*; and I likewise remembered, that he had told me on another Occasion, *that false Witnesses may be easily got in this City*. I therefore expected now nothing less, as I was well acquainted with their Principles, than that they would either employ some of their *Irishmen to quiet me*, or suborn false Witnesses to swear my Life away, perhaps the Boy himself; or another, who tempted me at their Instigation, as I have good Reason to believe, to commit the same Crime. However, I determined not to rest till the Boy, who, encouraged by his Director, grew daily more audacious and abandonedly wicked, was taken either from him or from me. I succeeded in the End; the Nuncio, who had the Care of the Boy, *Lady W—* being gone to *France*, thinking it adviseable, upon my threatening to apply to Justice *Fielding* for Redress, to take him from me and bind him to another Master. He only desired I would give the good Boy a Character, and send him, before he left me, to his Director (for I had not allowed him for a long time to go near him) for some spiritual Advice. I inadvertently consented to both Requests, being glad to get rid of such a Profligate at any rate. But the Nuncio was scarce gone from my Door when I bethought myself, that if I gave the Boy a good Character, I could never afterward complain of his monstrous Behaviour, nor could I ever mention the criminal Intercourse
between

between him and his Director, if I myself should send him for spiritual Advice to that very Director. That the Nuncio was privy to this ugly Affair I cannot aver; but I well knew that he was entirely governed by the Jesuits, and I was too well acquainted with the subtil Tricks and Wiles of those good Fathers not to be upon my Guard against any thing that came from them, or from any under their Direction and Guidance. I therefore concluded that they had chosen this Method, since the rest had all proved ineffectual, to oblige me to be silent; and I thereupon wrote immediately to the Nuncio, to let him know that I thought myself bound in Conscience to retract the Two Promises I had made him. I have a Copy of this Letter by me, dated *May 16, 1757*; and likewise a Copy of the Letter I wrote to him some time before; *viz. April 6th, 1757*, wherein I complained to him of the Boy's disorderly Conduct; and told him, that I could bear it no longer, nor would I. The Day after I wrote the Letter to the Nuncio, wherein I retracted the Promises I had made him, he came to my House to expostulate with me about it. But not finding me at home, he told my Wife, that he did not want me to do any thing against my Conscience: God forbid he should; and that I needed not say great Things in Favour of the Boy, nor yet paint him in the worst Light. He expressed great Anger at the Letter; and it was, no doubt, a great Disappointment to him and the Party. But I kept to the Resolution I had taken; and he was taken from me without my sending him to his ghostly Father, or giving him a Character, or ever seeing the Master he is gone to, or so much as seeing him the Morning he went out of my House.

I shall conclude this Letter with observing, that though there are wicked Men in all Religions, yet in none, I believe, but the Popish, is Wickedness

taught and encouraged by those very Men whose whole Business it is to check and suppress it : That though Crimes are committed by Men of all other Persuasions, yet in no other besides the Popish, is the only Means appointed, as they tell you, for Men to get rid of their Sins, made use of, to make those, who recur to it, commit them ; and that I was not so much shocked at the Wickedness of one of their Saints, however enormous, as at finding all the rest striving to reconcile me to the blackest of Crimes, and thinking it a less Evil that I should become his Accomplice in a Sin abhorred by Nature itself, than that any should know so great a Saint was guilty of such a horrid and abominable Practice.

I am, &c. &c.

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L E T T E R XIII.

S I R,

THE Reflexions with which I closed my last Letter made a deep Impression on my Mind ; and I observed, at the same time, that while the Jesuits, my spiritual Guides and Directors, were striving to extenuate the blackest of Crimes in their Fellow Missionary, they spared no Pains, no Lies nor Calumnies, to expose and defame one who had left them, pretending that they consulted therein the Good of his Soul ; and that it was not only lawful, but even meritorious, to oblige him thus to return to his Duty, when all other Means had proved ineffectual. Many Instances of their great Cunning and Dexterity, in Things of this Sort, have

have been boasted of to me by my Confessor; one in particular, that of their kidnapping a Printer of some Eminence in *Amsterdam*, for publishing something against their Order, and carrying him clean off out of the Heart of that populous City, and concealing him where he never was heard of more. The Story is too tedious to relate, so shall omit it. As these, and many other such-like Principles, appeared to me evidently repugnant to those of the Gospel, though adopted and followed in Practice by my spiritual Guides, the most learned Men of that Church, I could not help thinking that I belonged to the most unchristian Church, and was in my Spirituals directed by the most wicked Set of Men upon Earth. This Thought occurred frequently to my Mind, and I was daily more and more confirmed in it, but kept it for a considerable Time locked up in my own Breast. In the End, I resolved to unburthen my Mind to you, dear Sir, as I had been long honoured with your Friendship and Intimacy, and was no Stranger to your Good-nature, to your Zeal for the Protestant Religion, and Aversion to Popery, as well as to your Knowledge and Learning. I acquainted you accordingly with the Motives that had induced me to prefer the Popish Religion to the Protestant, as well as with those that prompted me, after I had been Four Years a Papist, to prefer the Protestant Religion to the Popish; and you solved all my Doubts, fully convinced me of the Errors of Popery, as well as of the Truth of the Protestant Faith; and, like a good Shepherd, brought me back to the Fold from which the Wolves in Sheeps Clothing had led me astray. I joined again in Communion with the Church of *England* on the 11th of *February*, 1757, the Day of the General Fast, which I shall ever look upon as the most happy Day of my Life; and shall ever acknowledge myself, next to Heaven,
indebted

indebted to you for the Change I then made, of the worst of Religions for the best.

I carefully concealed the Step I had taken from my Confessor, as well as from the rest of the Jesuits and Papists in general, remembering what my Confessor had told me; *viz. that false Witnesses may be easily procured in this City; and that one of their Irishmen would quiet a Man for a Couple of Guineas.* As my Confessor, a great Man among them, and the first, after Mr. B-k-r, of the Order in England, had, on occasion of his frequently dining at my House, discovered to me many of their Secrets, some of greater Importance than any I have yet disclosed; as I was well acquainted with their Principles, and the antichristian Spirit of Revenge I had observed in them all, I did not doubt but they would, by some Means or other, wreak their Vengeance upon me, should they know I had left them. I absented myself indeed from Mass, and their other holy Functions, but continued to show them the same Respect and Regard as I had done while a Member of their Church. However, the extraordinary Kindness they affected for me at this time inclines me to think, they began to apprehend that I was dissatisfied, and intended to leave them. The Nuncio called upon me, and offered me Money; he, whom I had not formerly been able to prevail upon with repeated Intreaties to pay the Money, that in Justice was due to me for attending the sick Prisoners; but I rejected his Offer. They advised me, at the same time, to write to some of the Catholic Nobility, whom they named, and who, they said, would favour me with their Custom and Countenance, if I were known to them. But, above all, they pressed me to wait on an eminent Catholic Physician, Dr. N—t, who, they told me, would employ all his Interest, which was very great, in my Behalf; and even proposed my

taking a Countryman of his; and, I believe, a Relation, for my Partner; which they assured me would bring me soon into very good Business. But I was now a Protestant, and therefore determined to enter into no new Connexions with the Papists, how advantageous soever they might prove, nor to accept any Favours from them. I declined recommending myself to their Nobility, and was so far from paying my Court to their Physician, that when I found his Chariot at the Door of Two Patients whom we both attended, I deferred my Visit till he was gone.

In the mean time my Confessor, missing me at Mass, came in a violent Passion to reprimand me for neglecting my Duty. I heard him with Patience; and a few Days after sent him a Letter, to let him know that I stood in great Want of Money, and beg he would put a foreign Nobleman, whose temporal Affairs he managed, in mind of what he owed me. I told him in my Letter, that as I was pressed to pay some small Debts, but could not till I was paid by that Nobleman, it would be great Charity in him to speak a Word in my Favour, and that Charity was the grand Characteristic of a Christian Temper. My Presumption in writing thus to so holy, so charitable a Man, provoked him to such a Degree, that, upon the Receipt of the Letter, he flew to my House, and with more Malice and Rage than I ever had seen in a human Countenance in the whole Course of my Life, asked me what I meant by sending him such Letters, and telling him what was the Characteristic of a Christian Temper. He added, that he was to teach me, and not I him; that it was a Reflection upon Religion, I should take upon me to instruct him; and that, as to my temporal Affairs, he would not be plagued with them, and I might therefore do as I could, for he would say nothing to the Nobleman about them.

them. As he had recommended me to that Nobleman's Custom, and to him I had formerly applied with Success, and could apply to none else for my Money; such a Behaviour at this Juncture in a religious Man, and one who pretended the greatest Friendship and Kindness for me, who had been always welcome to my House and my Table, and entertained by me in the best Manner I could, will, no Doubt, appear very strange, and almost incredible to you who are unacquainted with such a Race of Men as the Jesuits. But I had known them too long and too intimately, to be surprized at any thing they said or they did. This Behaviour of my ghostly Father and Director you will think still more unchristian, when I tell you, that I attended and supplied with Medicines his Sister, his Nephew and Niece, in several Illnesses, without ever receiving a Farthing from any of them. Of his Sister's Bill indeed I made him a Present at *Christmas*, with a Receipt in full, which he readily accepted; and as for his Nephew and Niece, they looked, I suppose, on the great Care their good Uncle had taken of my Soul as a Payment in full of all my Demands; they have not at least paid me to this Day in any other Coin.

As my Creditors were now become very troublesome, no Doubt, at the Instigation of my Confessor, and the rest of those holy Fathers, who began to suspect me, as I went neither to Mass nor Confession, I applied to several Catholics who owed me a good deal more than I owed. But some of those Patterns of Justice and Charity pretended that they could not conveniently pay me just then; whilst others told me in plain Terms that they would not, and bid me do my worst. Thus does the least Suspicion of Apostacy dissolve, even with the best Men of that Church, every Band of Justice as well as Charity. In this deplorable Situation of my domestic

meftic Affairs, thofe merciless Men prevailed on one of their Tradefmen, Uncle to my wicked Apprentice, and an intimate Acquaintance of his more wicked Director, to caufe me to be arrefted; and I was arrefted accordingly, for the firft time in my whole Life, at Noon-day, as I was coming out of my own Houfe to vifit a Patient; the Tradefman crying out aloud to the Officer, in the Sight and Hearing of all my Neighbours, *There's your Prifoner, take him.*

Here, Sir, I muft obferve to you, that I had but a little Time before attended this Tradefman's Wife, in one of the moft dangerous as well as moft painful and difficult Difeaſes incident to a human Body, the Twiſting of the Guts, with Inflammation of the ſame, and had cured her; that he had never threatened to arreſt me, but only preſſed me for his Bill, that he might know how the Balance ſtood; that he ſeemed very well ſatisfied when I gave him my Account; that almoſt one Half of his Bill was for cloathing his Nephew, the Boy Lady W— had ſo kindly beſtowed on me; and that the Money the foreign Nobleman owed me, would alone have enabled me to ſatisfy all my Creditors, as my Confefſor very well knew. The Officer told both me and my Wife, that he had never before arreſted in ſo public Manner a Houſe-keeper, who went about his Buſineſs, and did not abſcond; but that the Tradefman, who would by all means come with him, inſiſted on his arreſting me in that public Manner, in ſpite of all the Arguments he could uſe to the contrary. I went peaceably with the Officer to his Houſe; but a Proteſtant Gentleman of my Acquaintance was no ſooner informed of what had happened to me, than he flew to the Houſe, and deposited the Money, as I was then unprovided, my Catholic Creditors having all declined paying what they owed me; in

order to compass my Ruin; for at the same time they spread many lying Reports to prejudice me in the Opinion of those who employed me. This happened on the 21st of *March*, 1757; and the same Day my Wife sent Word to our Confessor, that she should be glad to see him. He came immediately; and all she desired of him was, that he would now at least get the Money paid, as he easily might, that the foreign Nobleman owed us, and thus enable us to satisfy our Creditors. But though he found her, as she had had several fainting Fits one after another, in such a Condition as would have demanded Pity of any thing in human Shape but a Jesuit; he was not in the least affected with her Prayers, her Intreaties and Tears, but looked as chearful and unconcerned as if nothing had happened. He soon left her, and coming to me in another Room, he began to expatiate on the Cares and Anxieties that attended all worldly Affairs, thanking God that he had nothing to do with them, and wishing I had nothing more to do with them than he. I knew what he aimed at, and made him no Answer. He came again the next Day; and upon my representing to him the Danger I was in of being arrested anew, as it was impossible for me to pay unless I was paid; *What need you*, said he, in a violent Rage, *make such a Bustle about your Money being paid? Why don't you sell the fine Things about you? I warrant you that Thing* (pointing to an Escrutoire) *will yield you Ten Guineas*: And thus left us to the Mercy of our Creditors, who would certainly have seized on our Effects, had not Providence supplied us with Money by another Hand, and saved us from the total Ruin this holy Man intended us for the Good of our Souls. In the mean time, a Catholic Gentlewoman in our Neighbourhood, intimately acquainted with the Jesuit Father Mr. *W—e*, sent my Wife the Life of Lady *Warner* to read, who had

had left her Husband, her Children, her Relations and Friends, to retire to a Convent and embrace a religious Life, in one of the strictest Orders of the Church. The Gentlewoman flattered herself, no doubt, that my Wife, by perusing that Book in her present melancholy Situation, might be inspired with the Resolution of following the Example of such a Pattern of Sanctity; but by this Time she was returned, as well as myself, to the Church we had left. About the same time, I received an Order from a foreign Nobleman to visit one of his Domestics, whom I had met in the Street a Day or Two before, but who, I was told, lay then sick on board a Ship. With the Messenger, who brought me the Order, came one of the Ship's Company to attend me to the Place (*Iron Gate*) where the Vessel lay. But I declined, on several Considerations, to comply with the Order; and sent an Excuse in a Letter to the Person from whom I had received it. The Direction that was given to the Ship I have still by me, as well as a Copy of the Letter I wrote to excuse my not complying with the Order; and you, if I mistake not, have seen them both. I did not repent of the Caution I had used, when one of the same Nobleman's Domestics, whom I met in the Street, told me, upon my enquiring after the Health of his sick Fellow Servant, that he did not know he was sick; and at the same time informed me, that the Ship sailed the very Night that I was to visit my Patient on board, or early next Morning. As the whole Ship's Company were Foreigners, they would not perhaps have understood me, when I wanted them to set me ashore.

My Confessor came at last, and with him the foreign Nobleman's Steward, to pay me my Bill. But this holy Man, taking Advantage of the Distress I was in at that Time, brought with him only Twenty

Guineas; which he told me, if I would take, and give him a Receipt in full, I might, but otherwise I should have nothing, or wait as long as they thought proper. As I stood in great Want of Money, and knew that I could have no Redress from the Law, I accepted that Sum, though Sixteen Pounds odd Money short of my just Due, and gave a Discharge in full, chusing rather to lose a Part than the Whole. How different from the present was this Man's Behaviour to me when they wanted to convert my Wife, when I was a zealous Catholic and went punctually to Mass, to Confession, and Communion! on this Occasion I could not help comparing the one with the other. He must remember, that he would then have had me raise to Twenty Pounds, one of my Bills that amounted only to Seven Pounds Ten Shillings, telling me that the Nobleman expected it would come to that Sum; that he was rich, and able to pay, and that I therefore needed not be scrupulous about it. He must likewise remember, that he ordered me to write out the Bill anew; that he bid me *charge* the Nobleman *well*; and that, by his Directions, I raised it from Seven Pounds Ten Shillings to Ten Pounds, which did not then exceed the Bounds of some of the Gentlemen of my Profession in charging their Patients; telling him, as Conscience seemed with him to be out of the Question, that I could by no means make it amount to Twenty Pounds without forfeiting for ever my Reputation and Credit, should I over-charge him so much, and if it should ever be seen by any of my Profession. Indeed I do not at all doubt, but had I then complied with his Directions, he would have produced that extravagant and unreasonable Bill to discredit me among my Customers, as soon as he missed me at Mass. For so long as you keep fair with them, you can do nothing amiss, you may cheat and
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impose as much as you please; but the Moment you quarrel with them, of a Saint you become the most wicked of Men. My Confessor thought it would be no Crime in me, while I was his humble and obedient Penitent, to impose on others in the Manner I have said. But when he began to suspect that I had withdrawn myself from his Direction, he thought it no Crime in himself to rob me of what was, in strict Justice, my Due.

This good Man had, for the Space of almost Three Years, visited us Three or Four times a Week, and constantly dined with us on *Sundays*, and passed the whole Afternoon with us; nay, and communicated to us without Reserve, when he grew merry and open, his own Secrets, as well as those of his Order, in which he is a leading Man, and the first, after the great Mr. *B-k-r*, in *England*. But he had of late left off dining with us, and visited us very rarely; however, on the 25th Day of last *April*, he came in a violent Passion to expostulate with us for omitting our *Easter* Duty (that is, going to Confession and receiving the Sacrament, which all Catholics are, by one of the Precepts of their Church, bound to do at *Easter*), and to know why we had neglected it. I answered, that neither of us was at present disposed to comply with that Duty. This heightened his Zeal or his Rage; and he reproached me, in the Height of his Passion, with Dissimulation, as if my Conversion were not sincere; and told me, that I was biaſſed by temporal Views; that we were both in the high Road to Perdition, and muttered something about Excommunication. I put him in mind of our straying from all our Friends and Relations to live among the Catholics, and be in the Way of doing our Duty, as well as the Offer the Government had made me, and I had rejected; and asked him, Whether I had been biaſſed therein by temporal Views?

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He replied with great Coolness, *Why, as to what you say of temporal Views, it must be owned that yours could not be such.* He seemed to have a great deal to say to me; but as I was no longer a Member of his Church, nor his Penitent, I went out of the House and left him.

Many there are who, after they have been gained over to the Church of *Rome* by specious Arguments of the Priests, Monks, Friars, and Jesuits, who swarm in this Kingdom, repent the Step they have taken when they become acquainted with the unchristian Spirit of that Church, but have not Courage enough to break their Chains; dreading to expose themselves to Men, who they must know, if they know any thing at all of their Principles, will never rest till they have by some Means or other wreaked their Vengeance on those who have left them. I know what I say to be true, and could confirm it with many Instances; but shall content myself with the few following ones. A Woman of a mean Condition, perverted to Popery some Years ago, seemed to have changed her Temper as well as her Religion, being by Turns wrapt up in Devotion and raving mad. In her mad Fits, she inveighs bitterly against her spiritual Guides, charging them with Knavery, and complaining of the barbarous Usage she has met with from them; but she never descends to Particulars. They sent her abroad to a Nunnery, whence she soon returned home. But the Priest, in whose Hands her Money is lodged, a Legacy left her by a Master whom she had faithfully served to the Hour of his Death, will not part with it but upon Condition she goes back to the Nunnery, and takes the Veil in the Quality of a Lay Sister. Another Woman of better Condition and much better Education, whom some of the busy Missionaries had perverted to Popery, was observed, after she had been some time among them,

them, to be very pensive and melancholy; and at last she put an End at the same Time to her unhappy Situation and her Life with an Over-dose of an Opiate. The following Story the Papists have related to me as a very true one: A young Gentlewoman of Fortune, lodging with some Catholic Relations in Town, was persuaded by them and their Priests to embrace their Faith. But soon after she fell into a deep Melancholy, which, as she told nobody from whence it proceeded, ended in Madness. In that Condition she expressed the greatest Aversion at the Sight and the very Name of a Priest; however, her Confessor would venture into her Room. But she no sooner saw him, than she flew at him in the utmost Fury and Rage; and would have torn him to Pieces, had she not been prevented by those who went in with him.

As our Confessor had long missed both me and my Wife at Mass, as well as at their other holy Functions, and we both had omitted our *Easter* Duty, the whole Party began to look upon us as wavering in our Faith, and no Means were left unattempted to keep us steady. One Day all my Creditors were let loose upon me, though I owed no more in the Whole than between Thirty and Forty Pounds, and an Hundred and Fifty, and upwards, were owing to me, as will appear from my Books; and they all knew that I was then under Contract to sell an Estate for 1000 Guineas, in which I have a Moiety. Another Day I was honoured with Visits from Persons of the first Distinction among them, from some whom I had not seen for a long Time; and they all expressed the greatest Kindness and Friendship for me, pretending to be willing to serve me. Our ghostly Father Mr. K-g-y, who we thought had given us up, came among the rest on *Sunday* the 17th of *July*, favoured us with his Company at Tea, and showed himself more kind and obliging

obliging than he, or any of the Society, had done ever since the Conversion of my Wife. But our Behaviour to him was so cold and reserved, as gave him plainly to understand that we cared no more for his Company; and he left us quite dissatisfied with the Reception he had met with. From that Time forward I observed Malice and Rage in the Looks of all my Catholic Acquaintance. The Jesuits were greatly alarmed, and so was I, and both they and I for the same Reasons; *viz.* because I knew so much of their Affairs and their Conduct in this Kingdom; a great deal more than I have yet made public, or perhaps ever shall. They were afraid I should discover all I knew, and I apprehended (remembering what my Confessor had told me) that they would find some Means to *quiet* me; which I was too well acquainted with their wicked Principles to think they would scruple to do, especially when they found themselves disappointed in the Design which, I have good Reason to believe, they had formed, of getting me conveyed out of the Kingdom. I therefore determined, without farther Delay, to get out of the Reach of Men, who had false Witnesses, as well as desperate Ruffians at their Command. This Determination I put in Execution on the 19th of *August* last, and leaving my Affairs to be settled by a Friend in Town, I privately withdrew into the Country. My thus disappearing doubled their Alarm, and threw the whole Body of the Jesuits into the utmost Consternation. They applied to my Wife as soon as they missed me; expressed to her a great Desire of seeing me once more; and have since used all the Art they are Masters of to learn from my Wife what I am about, and where I am gone. I am informed that some of them have even shifted their Lodgings. But, for me, they may sleep in them as quietly as ever. I am now a Protestant;

testant; and they know that they could not reconcile me to the blood-thirsty persecuting Spirit of Popery, even while I was a Papist. In September last they had not yet, it seems, lost all Hopes of regaining me: For Mr. C—s the Jesuit, who was sent, as I have told you in my First or Second Letter, to a *Danish* Island, being returned from thence since I left *London*, sent a Catholic Gentlewoman to my Wife, to let her know that he should be glad to see me; and that he would recommend me to the chief Man of that Island, who, upon his Recommendation, would put me in a Way of getting a Fortune in a few Years. But I know by Experience how little Jesuitical Promises are to be relied on; and besides, no worldly Views, no, not all the Wealth the Jesuits themselves are possessed of, could tempt me to exchange the pure Religion I now profess for one in which I know the most immoral Practices are countenanced, and the most impious Doctrines are taught. I have heard them frequently boast, that some Thousands are yearly converted in these Kingdoms; and truly, considering the great Number of Missionaries spread over this Country, the Liberty they enjoy, and the indefatigable Pains they, as well as every Catholic, take to make Profelytes, I believe they do not exaggerate. But should all their Converts be let into the same secret Doctrines and Practices as I have been, I am very confident that not one in a Thousand would long continue among them, if not restrained by the Fear of provoking so powerful a Party combined, without sticking at any means, to compass the Ruin of all that leave them. I do not wonder that they who have been inured from their Infancy to the wicked Principles of Popery, and know no other, should live and die content in that Persuasion; but that one, who has been a Protestant, should, is to me Matter of the

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greatest Surprize; and I can only ascribe it to his not being acquainted with the shocking Maxims, and the more shocking Practices, ^{9th} taught and countenanced by his new Religion. For to none do they show at first the cloven Foot, and to some they never show it at all.

And now, dear Sir, from what I have imparted to you in these Letters concerning the Principles of the Papists in general, and of the Jesuits, the Pillars of that Church, in particular, and from what I have communicated to you under my Hand, relating to the antichristian Behaviour and Conduct of those Fathers in another Gentleman's Case, you will, I doubt not, conclude, that my Dislike of the Doctrines, as well as the Practices of what they call the Catholic Church, is grounded on Principles of Honour, Honesty, and Religion; and that if the Words of our Saviour are not applicable to all of that Faith, they certainly are to such of them as I have had the Misfortune to be any ways concerned with, either in my spiritual or temporal Affairs. And thus I have accounted to you for both the Changes I have made; and I shall now close this Letter, as well as my Narrative, with solemnly declaring, that I have advanced no Facts in my own, or in the other Person's Case, whom the Jesuits have thought fit to persecute, but what I know to be true; and am ready to confirm upon Oath, if it should be thought necessary, before any Magistrate, or in any Court of this Kingdom.

22. 9. 19

I am, Sir, &c.

F. I. N. I. S.